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# 2023

## 1.1 August

### 1.1.1 How you can smell gnostic arrogance in this attitude. (2023-08-02 04:20)

**How you can smell gnostic arrogance in this attitude.**

[1]Letters of C. G. Jung: Volume 2, 1951-1961

To Fritz Buri

Dear Professor Buri, 5 May 1952

Since you were kind enough to send me your review, I am taking the liberty of going more closely into a few points in it.

As you know, I apply my method not only to my patients but also to all historical and contemporary products of the mind.

With regard to Yahweh’s "cure" it should be noted that anything that happens in our consciousness has a retroactive effect on the unconscious archetype.

Submission to the archetype that appears as an unjust God must bring about a change in this "God."

And this, as subsequent history proves, is what actually happened.

Yahweh’s injustice and amorality were known to the Jews and were a source of disquiet and distress.

(Cf. the drastic passages cited in Aion, pp. 93ff)

The transformation of the God of the Old Testament into the God of the New is not my

invention but was known long ago in the Middle Ages.

I am in truth concerned with the "depths of the human psyche," as I expressly point out.

But I cannot make statements about a metaphysical God, nor do I imagine that with the term "God" I have "posited" anything metaphysical.

I speak always and exclusively only of the anthropomorphic God-image.

The verbal inspiration of the Bible seems to me an implausible and unprovable hypothesis.

I do not by any means dispute the existence of a metaphysical God, but I allow myself to put human statements under the microscope.

Had I criticized the chronique scandaleuse of Olympus this would have caused an uproar 2500 years ago.

Today nobody would bat an eyelid.

I do not pretend to know anything tenable or provable about a metaphysical God.

I therefore don’t quite understand how you can smell "gnostic" arrogance in this attitude.

In strictest contrast to Gnosticism and theology, I confine myself to the psychology of an theriomorphic ideas and have never maintained that I possess the slightest trace of metaphysical knowledge.

Just as the physicist regards the atom as a model, I regard archetypal ideas as sketches for the purpose of visualizing the unknown background.

One would hardly call a physicist a Gnostic because of his atomic models.

Nor should one want to know better than God, who himself regrets his actions and thereby plainly says what he himself thinks of them.

Anyway I am very grateful to you for having expounded my shocking thought-processes so objectively-a rare experience for me!

Yours sincerely,

C.G. Jung  Carl Jung, Letters Vol. II, Pages 64-65.

0cdc9 gnostic

**[2]Carl Jung on Instagram**

**[3]Carl Jung Depth Psychology Blog**


1. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?dchild=1&keywords=jung+letters+volume+2&qid=1593681478&s=books&sr=1-1
2. https://www.instagram.com/carljungdepthpsychology/
3. https://carljungdepthpsychologysite.blog/

### 1.1.2 The Spiritual Exercises of Ignatius Loyola: Lecture 4 [24 November 1939 ] (2023-08-03 04:56)

## The Spiritual Exercises of Ignatius Loyola: Lecture 4 [24 November 1939 ]

**[1]Carl Jung Depth Psychology Facebook Group**

[2]

**[3]Jung on Ignatius of Loyola's Spiritual Exercises**

Lecture 4 24 November 1939

Last time we began studying the "Anima Christi" meditation, and I want to continue with that today.

We got as far as discussing the third line, "Sanguis Christi, inebria me"— "blood of Christ, inebriate me"— and we come
now to the fourth line:

1. "Aqua lateris Christi, la va me." ( Water from the side of Christ, wash me.)

This invoking of Christ refers to the fact that, according to the Gospel text, it was not just blood, but also water that 2owed from the wound in Christ's side.218

It is also a reference to the purification219 of the wine with the water in the Eucharist.

The blood and the water are meditated on separately, as having dif fer ent meanings.

The blood, which corresponds to the wine, causes the inebriation, the ecstasy, the delirium, this feeling of being
swept into the 3gure of Christ, while the water signifies the opposite.

That is what Przywara says in his meditation: that the water here actually counteracts the drunkenness that is caused by the blood and the wine, and thus represents a clarity.220

He is of course referring to the purifying effect of the miraculous water from the wellspring of Christ.

Such ideas played a significant role in the Middle Ages, as you perhaps already know from art history.

The blood symbolizes the grace, and the water the ablutio or the dissolution of the blackness of sin.

This idea also comes up in hermetic philosophy, where this ablutio with the miraculous water also plays a signi3cant role.

This miraculous water is very often directly described as sanguis, blood.

One of the basic concepts of hermetic philosophy is that one can extract this water from matter; because the savior is also hidden or slumbering in the matter.

That is, he comes not just from heaven above, but also from the depths of matter.

Przywara here, after this invocation, has a section in which he divides these invocations into three parts.

But we don’t need to go further into his notion of the three parts.

It would go too far and doesn’t add much to the meaning.

Now we are coming to the further invocation of the second part [of the “Anima Christi”]:

1. “Passio Christi, conforta me.” (Passion of Christ, strengthen me.)

Przywara now says here that the Passion, or suffering, is the actual mystery of Christ.221

The suffering of God who now manifests himself.

This is actually a central idea, which is also of psychological significance, that is unique to the West.

In none of the major religions does one find this relationship to suffering that is found in Christianity, namely this willingness to suffer, in some cases a real desire to suffer.

Think of the martyrs.

A purpose is seen in suffering which we simply do not find in other religions find other cultures.

The idea is that this mystery is a kind of sacred mystery.

Rather than a human suffering, it is primarily the suffering of God that is meant.

And the thinking goes that God debases himself to the level of men and through this debasing also experiences suffering, as if suffering were a characteristic of mankind.

His incarnation is painful.

In the earlier lectures we saw often enough that the Western equivalent of the Eastern âtman, of the self, is Christ.

The figure of Christ is a very precise equivalent. In the West as in the East, this "self" is sought, but through quite different paths.

We have already talked about the Eastern path.

The Western path is, however, totally different from the Eastern one.

Namely, here one par tic u lar aspect is emphasized, which in the East is apparently completely overlooked: the aspect of suffering.

Selfactualization, individuation, is a more intense process of suffering in the West; the Westerner, that is, experiences the psychological process in this way, and formulates it as the incarnation of a God.

Such a formulation is not found in the East at all. In the East, the self grows out of the man, man grows into this self.

Man takes on the form of this self, emerging from his222 own substance.

That is why the conviction exists that the âtman is both a cosmic being and at the same time my own inner being,
hence the expression, "Smaller than small, greater than great."223 Or,

The person (purusha), not larger than a thumb, dwelling within, always dwelling in the heart of man, is perceived by the heart, the thought, the mind; they who know it become immortal.

The person (purusha) with a thousand heads, a thousand eyes, a thousand feet, having compassed the earth on every side, extends beyond it by ten fingers' breadth.224

In the East, man's innermost conscious being is expressed in this paradox.

It is the thinker of thinking, the listener of listening, the seer of seeing, and so on. In the West, on the other hand, it is not an inner experience.

It is not an individual psychological experience, but the experience of something external.

This same self, this same âtman, approaches Western experience as an external power ful 3gure. It is not just a purely spiritual creation, but is also a historical occurrence, as it were.

In the historical figure of Jesus, the self appears on the world scene.

You know, the otherworldly Christ or even the mystical Christ is not very popu lar in Protestantism.

Protestants like to speak of the historical Jesus, namely that figure who lived and existed, whom we know from tradition, from the Gospels, and who still acts, to a certain extent, as a role model for us.

Only sectarian mysticism uses this idea of the inner Christ or the cosmic Christ.

Those expressions have become almost obsolete within Protestantism, but they live on in Catholicism.

There, the cosmic Christ is still upheld in all his glory.225

He really acts as a god, so to speak. As such, Ecce Deus,226 he approaches mankind, equipped with power, divine force, even excessive divine force over them, so that one can never say whether Christ has grown out of the person, or whether the person has grown up into Christ.

Christ is there, and was always there, already there before all the world, and we can only jump out of ourselves and over into Christ, so to speak.

We can only obliterate ourselves in order to transfer ourselves across into this Christ, not to become Christ.

These meditations serve this very purpose: to release people from their mere humanity, so that they pass over into
the divine form of grace, into which they are accepted and even merged, but in the way an atom merges with an in3nitely greater mass:

He is the body, we are his limbs.227 He is the vine, we are the branches.228 He is the whole, we are the parts.229 In contrast, in the East it goes, I am the whole. I am the âtman. I am this world. Every thing comes to me, every thing wants to
enter me. I am every thing. Tat tvam asi.230

To our Christian sensibilities, such ideas seem completely incomprehensible and strange.

But it is simply a total reversal of our Western Christian perception.

Religions are after all formulations, expressions of a very specific mental attitude, of a psychological temperament.

Our Western temperament is appropriately expressed by the Christian myth.

Regardless of what some might say, the consensus gentium231 shows that Christian ity has been the appropriate formulation for us over the last 3fteen centuries.

Since the time of the Reformation, its effectiveness as an expression of our psychological condition has waned signi3cantly.

From that we must conclude that our psychological condition has altered in a peculiar way since around the sixteenth century, or perhaps even earlier, and that we therefore have a feeling of dissatisfaction.

Now, it is hard to demonstrate psychologically what this dissatisfaction is based on and where it stems from.

After all, we cannot simply accept the puerile statements of those who say: it is simply not true or impossible that a virgin can have a son.

There are even some intellectuals who spout such banalities.

That is not what it is about at all; it's about symbolic truths. The dogma is a symbolic truth.

We ought not to think that our fathers, grand fathers, and great- grandfathers were fools and idiots; other wise we would be so, too.

We cannot let ourselves admit that. What's good for the goose is good for the gander.

So we must accept that our forefathers meant something by these things and that we are perhaps the idiots, as we no longer understand what they actually meant, because for one reason or another we no longer have the language at our command.

People who demand such stupid evidence of truth raise no real objection against the dogma. It has never been about that.

Our task should actually be to understand why people came up with claims like the virgin birth, the Trinity, and so on.

There is the additional factor that such claims by no means occur only in Chris tian ity.

There are also virgin cults and births in other places which have nothing to do with Christ.232

The idea of Trinities, that is, of triads of gods, goes back as far as the ancient Egyptians,

and can also be found amongst the primitives. It is about the nature of humanity.

The question is not why Christianity has established such absurd claims that cannot be proven by science, but rather why it is that mankind knows such things and that they are so valuable to us.

What are these thoughts based on, and what do they mean in our psychological make-up?

You can be certain that they mean something.

There are religious people, thousands, millions, who will con3rm to you that these things have great meaning for them.

Men are not so crazy that something that is incredibly meaningful for one person means nothing at all to another.

Well, it is actually like that nowadays, but that explains the tremendous decline of civilized humanity, because some people have beliefs, ideals, and goals that other people know nothing about and do not understand at all.

We find ourselves in a veritable Tower of Babel, and I fear that the causes are the same as they have been since time immemorial.

This confusion stems from the hubris, the arrogance of man: of human consciousness, that is, which now suddenly thinks it can divest itself of the task of reflecting on such things.

If we no longer re2ect on such things, we no longer think about our own reasons for existence, in other words about our inner experience.

Then we think only about what is external, rational, which is certainly also impor tant: bank balances or public appointments, for example.

But what is the use of a healthy bank balance if you feel ill at ease in yourself?

You would happily give away your hundreds and thousands just to feel comfortable in your skin for an hour.

If you feel as if your psyche is somehow falling apart, then you go to the doctor, and you would gladly hand over
your entire fortune if he could free you from an abominable neurosis.

We have forgotten what these ideas mean for the well- being of the human soul.

We have completely forgotten what they meant for people in the Middle Ages. When we talk about the Middle Ages, we always think of the poor hygiene and the lack of international connections (as if ours were good), of miserable carriages with which one could not even travel as far s Belgrade.

But— can we do that today? We cannot even travel from Holland to London with any

degree of security. We think of diseases: leprosy, plague, and so on; of the “dark” Middle Ages, the Inquisition burning people alive.

But shall I read you some statistics from the last twenty years?

Our times are overall much worse than the Middle Ages, make no mistake.

The Middle Ages were harmless in comparison to what is going on today.

We read in horror about the poisonings in the courts of the Borgias.233

But that is child’s play compared to the things we are experiencing today.

We have no grounds to hold forth about the consciousness of people in the Middle Ages.

This consciousness has simply been lost from our field of vision, and we no longer know about the preoccupations of medieval man.

But you just have to flick through medieval books to see immediately how people thought about these things, the effect they had on their lives.

Then we suddenly see the psychological healing signi3cance of such ideas.

These beliefs actually have the effect of calming and pacifying the whole person. Man and his existence thus gain a meaning that goes far beyond the sacred bank balance, so far that it even extends beyond suffering.

Suffering for us no longer has any meaning and has to be cured straight away, because it is wrong.

One should not accept suffering, it should be rejected, healed, avoided. We don’t even want to hear about it, because it
is unseemly.

These medieval people knew, however, firstly that suffering is unavoidable, and secondly that it is a blessing because it is full of meaning.

It has a meaning and a purpose. It sets something in motion.

Imagine, for example, a sick person who can accept that his neurosis has a meaning; he may not understand it, but God has sent him this trouble for a specific purpose, namely to remind him that he has to suffer for a specific meaningful reason, and it is thus significant. In his own suffering, he even identi3es with the suffering of God.

Then you see immediately what 233 The House of Borgia was an Italian- Spanish noble family that rose to fame during
the Italian a wealth of meaning is gained from his belief in a suffering God.

He knows that this suffering is the image of God himself becoming man.

He knows that suffering is part of the path toward his own self.

He knows that without this suffering his self can never come into being. Then he can accept it.

If he can accept that, the sting is taken out of it. People can bear anything if they can see the meaning in it.234

But we have completely lost the meaning.

In this regard we are less, not more, advanced than the Middle Ages. So we have no grounds at all to put ourselves on a particularly high pedestal.

Our Western model is Christian ity and it says, God—that is, the self— can only come into being through suffering.

The self emerges from suffering, so accept your suffering, then you are on the way to Christ, to the self.235

The East, as I already said, has a quite different attitude in this regard.

It seeks only the liberation from plea sure and suffering. Plea sure and suffering are deemed equal.

In the East, the only aim is to free oneself from these opposites.

They do not have that militant attitude of Western people who want to conquer desire, to win, who do all they can to avoid suffering, to achieve plea sure, who want to battle with and overcome suffering.

For people in the East, because they live close to nature, close to the earth,236 plea sure and suffering are so interwoven that they know these two things balance each other.

Plea sure cannot be avoided, suffering cannot be avoided.

The Easterner knows that redemption lies only in freeing oneself from both.

One frees oneself not only from the bad, but also from the good. One frees oneself from these two, becomes nirdvandva: that is, free of opposites.

This unique way of experiencing things is based on a different psychological temperament.

Its starting point is completely dif fer ent from the Western one. In the West, a largely masculine, combative attitude prevails.

We strive for plea sure and get it too, in direct or indirect ways. Suffering is avoided or overcome.

In the East, they cannot defend themselves against either pole. The East has a femi-

nine attitude toward the world.

The world is an awesome drama, in which one is helplessly swept up, powerless to do anything about it.

Every thing is a matter of course, is at one with the gods. Every accomplishment in daily life is a piece of the divine, awesome life, and that is how people live.

Every banal part of the daily routine is a ritual and is accompanied with ritual beliefs.

I once told you237 how the cart drivers in Ceylon238 ritually solve the prob lem when two carts crash into one another.

Here we would hear terrible cursing and swearing, but in the East one driver says a man tra to the other: “All disturbance is temporary, no soul.”

That is: problems pass, it is only temporary. It is not real. One has no soul. There is nothing there that reacts.

You are illusion. Your cart, your donkey, your soul; none of that happened at all. In other words, it means nothing, it is just the world.

With that the most ordinary of mere mortals free themselves from any kind of difficulty by quickly saying, “Every thing is temporary, there is no disturbance, there is no soul, there is no I.”

That is the Eastern attitude.

We can now assume, or even know, for very speci3c psychological reasons, that when the outer attitude to the world is a feminine, suffering, passive one, then the inner attitude is totally masculine.

And vice versa: where the outer attitude is combative, the inner one is feminine, namely a peculiar receptivity, willingness, submissiveness, an acceptance, surrendering.

Now, you’ll find that expressed very clearly in medieval Christianity in the idea of surrendering to the overarching figure of Christ, of âtman, in relation to whom I am like a vessel or something which actually does not have its own existence, but only finds a purpose when filled by him.

In the East, on the other hand— one finds this in every person in the East— there is an inner strength, a masculinity, that pushes itself up toward the cosmic mountain and carries the crown of the universe above: I am the world, and that is illusion.

That is an inner masculine attitude which explains a lot about Eastern people: specifically their deep, unyielding nature.

Their eyes have the quality of a dark gemstone which one cannot see into.

It’s always a puzzle for us, while our eyes are as telltale as a woman’s glance.

One sees right in, one feels accepted, one feels somehow drawn in.

That’s why the world sinks into the Western soul and poisons it at the roots.

That’s why we lap up every thing to do with the East.

We have Buddhist temples and study the teachings zealously, while the Easterner, at best, says, “Well then, your Christ was a very nice man, said very good things, very useful. We have no objections there. He’s probably an incarnation of Vishnu.”

They accord him his place.

“The Gospels are a very good book. There are even things in there that are really similar to the Upanishads.239 Of course we’ve known all that for ages.”

They don’t absorb it in the same way that we do. It doesn’t take hold of them in the same way as it does us.

For example, the cult of Mary is very popular there, especially in south India.

Right down in the south there’s a temple of the virgin mother goddesses.

At the southernmost tip of India, the Jesuits wanted to found a mission, in a place where there was a temple of
Mariamman.240

Then they discovered that this goddess is a virgin mother goddess. So they said, “It is the Virgin Mary.”

Then all was well, plain sailing. You may say that it was a piece of holy deceit.

But it didn’t hurt the local people, because they deceived and allowed themselves to be deceived.

At the end of the day it doesn’t matter, because I am also the gods.

You can’t cause any nonsense with the gods, because I am them.

Next time, I’ll show you an Indian text where you can hear all of that from the source, so to speak.

From that you can see how different our attitude is from the Eastern one. For us, the central figure is endowed with a penetrative power.

You have to invoke this figure and then it reveals its powerful effect.

We wait and hope for the power ful effect of the figure. It is already charged, a priori, with masculine power to which our inner being relates in a feminine way, submissively.

This also explains why the West is particularly prone to psychological epidemics.

The East has never had follies like the children's crusade.241

They deceive and let themselves be deceived, the holy men too.

If someone tells you a fib, that's perfectly all right. I am only an illusion, and the other is too.

There is no category for lying or being swindled.

Of course it is convention among decent people not to be coarse about it, but to do it in a re3ned way.

But if you go to the East with ideas of categories of truth, you'll be very disappointed. Europeans have found themselves sorely disappointed in this regard.

Then they say, " These holy men are mere con men."

Take the great Gandhi.242 In India he is called Mahatma, the great soul. He is a saint, a holy man.

And he fasts for weeks on end to push some demand through with the government.

The famous Secret Service, which you are hearing about yet again, discovered that the Mahatma eats dextrose tablets.

He lives on them.

He calls that fasting, and keeps himself going with them, saying they are not real food, but medicine. 243

We say, "What an impostor!"

But in the East, it's as broad as it is long. It is taken for granted. They accept it because the world is an illusion.

If someone came along and said, "I am the God of Europe!" they would say, "Okay then. There are so many crazy people and so many holy ones, why not this one?"

Thus Easterners are singularly well protected against psychological epidemics.

They stand on a solid foundation of the self. We have the self outside.

Woe betide us when the convincing powerful 3gure comes from outside, or stands somewhere outside of us.

They only need to have one success, a good bank balance is enough for us to think, "He must be right, because he is successful."

Then we believe it and are crushed—in a really feminine way.

When the big strong man comes along, showing off— yes, then! Then he is convincing. Pay attention to that word.

I have experienced this myself and it really knocked me sideways.

When I was a very young lecturer at the university and lectured on primitive psychology,244 as I was going down the stairs afterwards I heard one student say to another, “I didn’t understand a word.”

And her friend answered, “Neither did I, but he must be right, he’s so forceful.”

That really is a Western attitude, even though it was a woman who said it, who ought to have had a certain inner masculinity.

But it applies to every one. In the East, that would be far from the truth.

Because for an Eastern woman it goes without saying: if someone is powerful, he is a man, and he is convincing. Überzeugend [convincing]. Listen to that word!245

That is accepted in the East, and not with us, but here it is hidden behind a curtain. Easterners accept what it is to be human.

Their a priori conviction is that we are all deluded, are weak, that we are tangled up in the world and its events in a
terrible way.

There is nothing one can do about it, unless one gets off the spinning wheel of the samsâra, the wheel of rebirth;246 unless one says, “I know. I recognize it. I know that I am âtman, that I am the world.”

That releases the Easterner.

Because for people from the East, suffering is not meaningful, but is simply the opposite of plea sure.

And pleasure is as bad as pain.

Suffering is the end of the Nidâna chain, about which the “Nidâna-Samyutta” says,

Thus I have heard. On one occasion the Blessed One was dwelling at Sâvatthî in Jeta’s Grove, Anâthapindika’s Park.

There the Blessed One addressed the bhikkhus thus: “Bhikkhus!”— “Yes, venerable sir,” those bhikkhus replied. The Blessed One said this: “Bhikkhus, I will teach you dependent origination. Listen to that and attend closely, I will speak.”— “Yes, venerable sir,” those bhikkhus replied.

The Blessed One said this: “And what, bhikkhus, is dependent origination?

With ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness; with consciousness as condition, name- and- form; with name- and- form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging- and- death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of
suffering. This, bhikkhus, is called dependent origination.”247

And we release ourselves from this condition of suffering through the knowledge: I am the self, the âtman and the world. Carl Jung, The Spiritual Exercises of Ignatius Loyola, Page 86-97

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Jung-Ignatius-Loyolas-Spiritual-Exercises/dp/0691244162/ref=sr_1_1?crid=HH453EW12YWJ&keywords=carl+jung+spiritual+exercises+of+ignatius&q

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### 1.1.3 The Church means serving the community, therapy serves the individual. (2023-08-04 03:30)

The Church means serving the community, therapy serves the individual.

**[1]Carl Jung Depth Psychology Facebook Group**

[2]

[3]Letters of C. G. Jung: Volume I, 1906-1950 (Vol 1)

To Pastor Fritz Pfafflin

Dear Pastor Pfafflin, 30 August 1937

A real grounding as a psychotherapist requires systematic study, above all a training analysis.

I don’t think occasional consultations can replace the continuity of the analytical process.

Of course you can learn all sorts of useful things from them, but that is not a professional grounding.

I think you would do better to acquire as much knowledge within your own field of work as you reasonably and possibly can, and so gain sufficient understanding from daily life.

In this way you will build up over the years a procedure that is peculiarly your own.

After all, there must be not only psychotherapists but also theologians with psychological knowledge, otherwise it would be better to turn the whole Church into a psychological clinic.

But the task of the Church is not the same as that of psychotherapy.

The Church means serving the community, therapy serves the individual.

There are plenty of people who can only be reached collectively.

Best thanks for your interesting review.

Your honest words will be a thorn in the flesh for many.

With best regards,

Yours sincerely,

C.G. Jung  Carl Jung, Letters Vol. I, Page 235

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/08/658d1-262bpfafflin.jpg
3. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=2XX7NXFQK7SU3&dchild=1&keywords=jung+letters+volume+1&qid=1596268811&sprefix=jun

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### 1.1.4 Of course one can guess what the religion of the future might be (2023-08-06 04:11)

Of course one can guess what the religion of the future might be

**[1]Carl Jung Depth Psychology Facebook Group**

[2]

[3]Letters of C. G. Jung: Volume I, 1906-1950 (Vol 1)

To Leslie Hollingsworth

Dear Mr. Hollingsworth, 21 April 1934

Of course one can guess what the religion of the future might be, but it’s hardly worth-while guessing.

Surely the Christians of 8o A.D. guessed too, but they never would have guessed the splendours of the Vatican and Alexander VI on St. Peter’s throne and the popes of Avignon and 10,000 Christian heretics burnt in Spain, etc.

So one never can tell how the future religion will look or what i t will be based on.

Also one can’t say whether the religion will be based upon Jove or upon fear, because Christianity has shown that even a religion of love can be based on fear, and moreover it can cause fear just as well as love.

We also don’t know whether it will be a brotherhood of man or anytl1ing as lovely as that.

Religions are not necessarily lovely or good.

They are powerful manifestations of the spirit and we have no power to check the spirit.

Surely great catastrophes such as earthquakes or fires are no longer convincing to the modern mind, but we don’t need them.

There are things much more gruesome, namely man’s insanity, the great mental contagions from which we actually suffer most indubitably.

Everybody wants peace and understanding and with an infernal fatality the nations are working for war and misunderstanding.

Not even the most modest disam1ament has been possible.

That shows where our real catastrophes come from.

Curiously enough people are still too unconscious to become aware of the real dangers they are threatened with.

By the way, my so-called article in the Cosmopolitan Magazine was an interview with a reporter and not an article written by myself.

I have not even seen a copy of it.

Sincerely yours,

C.G. Jung [Letters Volume 1; Pages 158-159]

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/08/2f936-jungg.jpg
3. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=24VECVD4AYABX&dchild=1&keywords=jung+letters+volume+1&qid=1596273515&sprefix=jun

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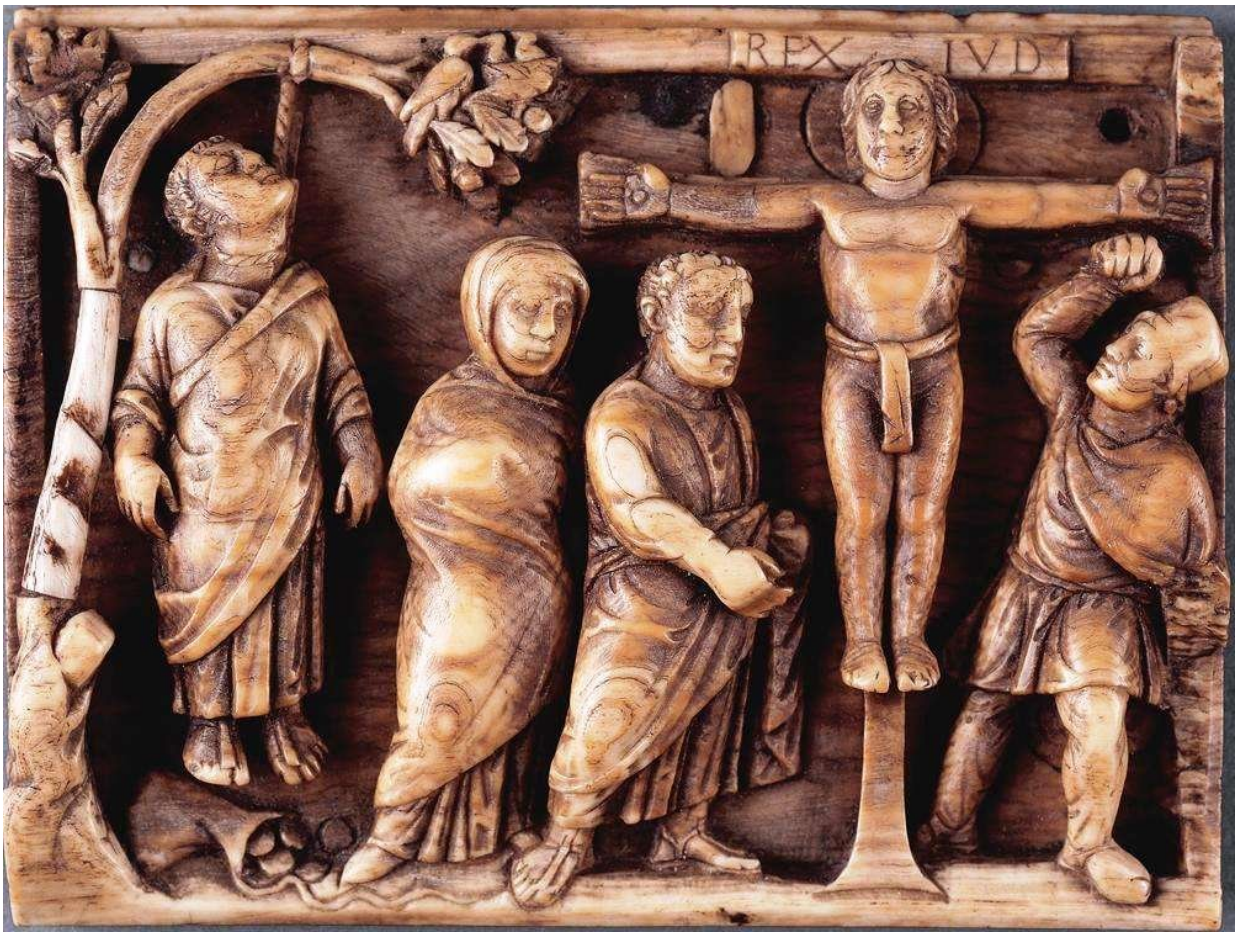
### 1.1.5 1. Christ gave the myth a new meaning for the man of antiquity. (2023-08-07 04:15)

## Christ gave the myth a new meaning for the man of antiquity.

**[1]Carl Jung Depth Psychology Facebook Group**

[2]




[3]Letters of C. G. Jung: Volume I, 1906-1950 (Vol 1)

To Dorothee Hoch

Dear Dr. Hoch, 23 September 1952

You are quite right: in my last letter I said very much more than was warranted by your sermon.

The theologians pick on me so much and misunderstand me so dismally that it would be unnatural if I didn't let off steam occasionally.

But it was not meant personally.

If I stress the historical evolution of Christianity this does not mean that I overlook the news it brings.

I only want to smooth the transition so that the meaning of the message can be understood.

People are so different!

Recently an elderly Swiss clergyman wrote me a touching letter emphasizing that through my writings I had at last opened the way to the Bible for him.

I certainly never expected anything like that.

But you can see from this that the figurative language of the Bible is not understood even by a clergyman.

No doubt the archetypes are present everywhere, but there is also a widespread resistance to this "mythology."

That is why even the gospel has to be "demythologized."

To be sure we are dealing with the meaning and content of mythologems.

To be sure "Christ" gave the myth a new meaning for the man of antiquity.

But when we still go on stressing the newness 2000 years later, we must point out what exactly is the news for us, which we haven't yet heard and understood.

Then we could feel like primitive Christians again.

But we hear only the same old words and, like Bultmann, get sick of mythology.

How far is the message new for us?

How far is Christ still unknown to us?

We heard ages ago that he exists as a living person exempt from our arbitrariness, and all the rest of it.

What we need is a new point of departure, and this cannot be found without the assignment of new meaning.

The message is alive only if it creates new meaning.

I don’t believe at all that it has run dry, rather that theology has.

Just how do you make it clear to your listeners that "the death and resurrection of Christ are their death and their resurrection"?

Aren’t you equating Christ with the self of man, and isn’t this a view which is contested when I say it?

If the death and resurrection of Christ are my death and resurrection, i.e., if a = b, then b = a .

That Christ is the self of man is implicit in the gospel, but the conclusion Christ = self has never been explicitly drawn.

This is an assignment of new meaning, a further stage in the incarnation or actualization of Christ.

You are drawing near to this insight with rapid steps; indeed, you have already voiced it.

And with it Christ becomes a formulable psychological experience: the self is a living person and has always been there.

It is an insight upon which Hindu philosophy (the equivalent of Western theology), Buddhism, Taoism, mystical Islamic sects, and Christianity are all agreed.

My psychology is a modest contribution to this illustrious assemblage, and from the Christian standpoint you have formulated the essential
psychological principle in the words quoted above.

Thanks to this insight and inner experience the figure of Christ has come alive for you, and means for you an ultimate and unshakable truth, because it issues from a universally disseminated, collective archetype, which is ax£(po7rol71ro>.

Every Christian should rejoice, but I fear the theologians will make a sour face.

I, however, rejoice that the unconscious has put into your mouth the true meaning: (Jappf.m fLVO’Ta( TOV ewv (J’£(J’oO’p.lvov.

As you may know, I have written in detail about this in Aion and Answer to Job and other works.

It goes without saying that I am not of the opinion that insights which only the individual can have should be preached.

I realize that the sermon is a pressing affair for the clergyman, something he has to

cope with somehow.

But his psyche is perhaps an even more pressing task, and it is of this I speak.

In this respect there is a general flight outwards, a wrinkling of the nose at "psychology," a terrifying ignorance of it, and the cura animarum has reached its nadir.

Instead, one goes in for missions to the heathen.

The first emissaries went into the great centres of civilization, but not to the sources of the Nile.

That came in only with monasticism, which sprang from a disgust with the civilized world from which one had dropped out.

A good example is Albert Schweitzer, who is urgently needed in Europe but prefers to be a touching saviour of savages and to hang his theology on the wall.

We have a justification for missionizing only when we have straightened ourselves out here, otherwise we are merely spreading our own
disease.

How is it with God’s Kingdom in Europe?

Not even savages are stupid enough not to see our lies.

Shamelessly and childishly we parade our irreconcilable schisms before the wondering eyes of our black "brethren" and preach peaceableness, brotherliness, neighbourly love, etc. etc. through the mouths of Evangelists, Lutherans, High Church, Nonconformists, Baptists, Methodists, Catholics, all of whom are resolved to the death not to communicate with their brother. Is this fulfilling God’s will?

These thoughts come to me unbidden when you speak of total commitment, for instance to missionary work.

Of course people can be committed to everything and anything-even to Naziism, as we have seen.

But whether the goal presupposed by us to be "right" also corresponds to God’s will is another matter.

About this only a very small, still voice within us gives us any information.

And not infrequently it contradicts our collective ideals (vide the way it called certain of the prophets!).

One of the greatest obstacles to our psychic development, it seems to me, is the drowning out of the inner voice in the interests of some collective, conventional ideal which makes us insensitive to the damage done to our own house and givers us the right to impart good advice to our neighbours.

If we go along with a so-called good cause, we can easily give ourselves the treat of not having to do something to improve our-oh so small and insignificant!-psyches.

But that the right means in the hands of the wrong man then work mischief is something nobody thinks about.

Don't you think we would have more cause to worry about the state of Christianity in Europe than about the hygienic precautions in and around Lambarene?

The first is naturally highly unpopular, but the second is exemplary idealism which guarantees a first-class good conscience and nowhere tarnishes the lordly feelings of the white man.

Please don't take my remarks personally but for what they are footnotes to the religious question of the present.

Yours sincerely,

C.G. Jung

P.S. I really owe you an explanation why it is that I bombard you with such long and repellent letters.

I have, you see, to listen to so much idiotic and negative stuff about Christianity on the one hand, and am so grotesquely misunderstood by the theologians on the other, that I do my utmost to bring my criticism to bear only when I can count on goodwill, i.e., on a truly Christian attitude which may have not a little to do with neighbourly love.

Besides that, your last letter has also moved me to show you how closely your religious views touch my own.  Carl Jung, Letters Vol. II, Pages 83-86.

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/08/a330a-1antiquity.jpg
3. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?dchild=1&keywords=jung+letters+volume+2&qid=1596273796&sr=8-1

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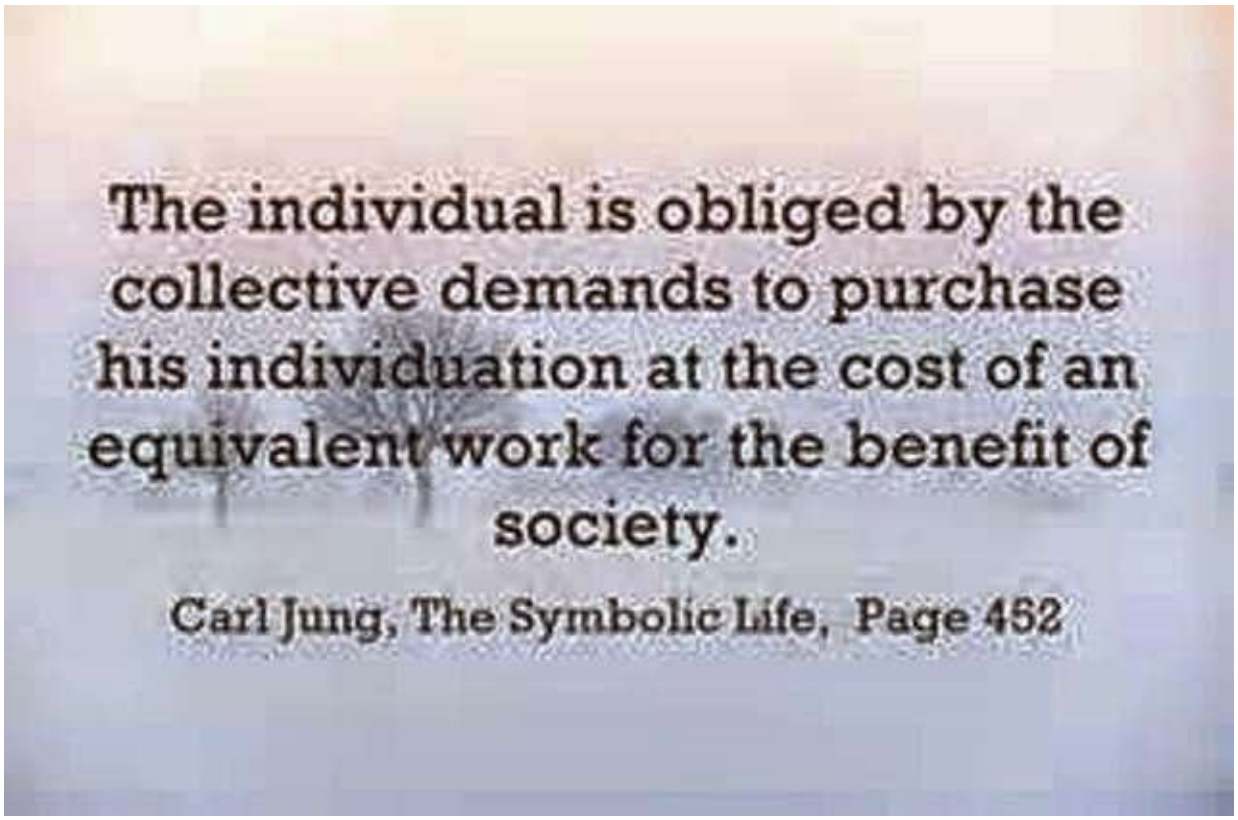
### 1.1.6 1. Carl Jung on the Individual and society or a group. (2023-08-08 04:52)

**Carl Jung on the Individual and society or a group.**

**[1]Carl Jung Depth Psychology Facebook Group**

[2]


The individual is obliged by the collective demands to purchase his individuation at the cost of an equivalent work for the benefit of society.
Carl Jung, The Symbolic Life, Page 452

[3]Letters of C. G. Jung: Volume I, 1906-1950 (Vol 1)

To Sally M. Pinckney

Dear Miss Pinckney, 30 September 1948

Although the dangers of the individual identifying with the collectivity are very great indeed, the relationship between these two factors is not necessarily negative.

It has its very positive aspects too.

As a matter of fact a positive relationship between the individual and society or a group is essential, since no individual stands by himself but depends upon symbiosis with a group.

The self, the very centre of an individual, is of a conglomerate nature.

It is, as it were, a group.

It is a collectivity in itself and therefore always, when it works most positively, creates a group.

This is the reason, for instance, why such a thing as the New York Club exists at all.

Such a oneness demands a positive expression which can be found only in an interest common to all members of a group.

Starting from such a consideration the Psychological Club of Zurich has founded the new Institute, the Curatorium and lectors of which are all members of the group.

It would certainly be of greatest interest to the welfare of the New York Club if a way could be found to direct its energies into some such channel.

Of course you wouldn't be in the position to found an institute for teaching analytical psychology, but there are many other useful activities of which I got a certain idea through reading your Bulletin.

It is quite a clever piece of work and quite valuable as to its information.

It would, for instance, be highly interesting to know of books or articles in which analytical psychology is mentioned, criticized, reviled or praised.

It would also be of greatest value to hear critical and prejudiced voices.

As you know, one learns most through resistances and difficulties.

In this kind of work, where intelligent reading is chiefly needed, many members of your Club could be assigned to special tasks.

I'm very sorry to be so late with my answer.

I have been ill in the meantime and I couldn't pick up the lost threads until just now.

Yours sincerely,

C.G. Jung  Carl Jung, Letters Vol. 1, Page 508.

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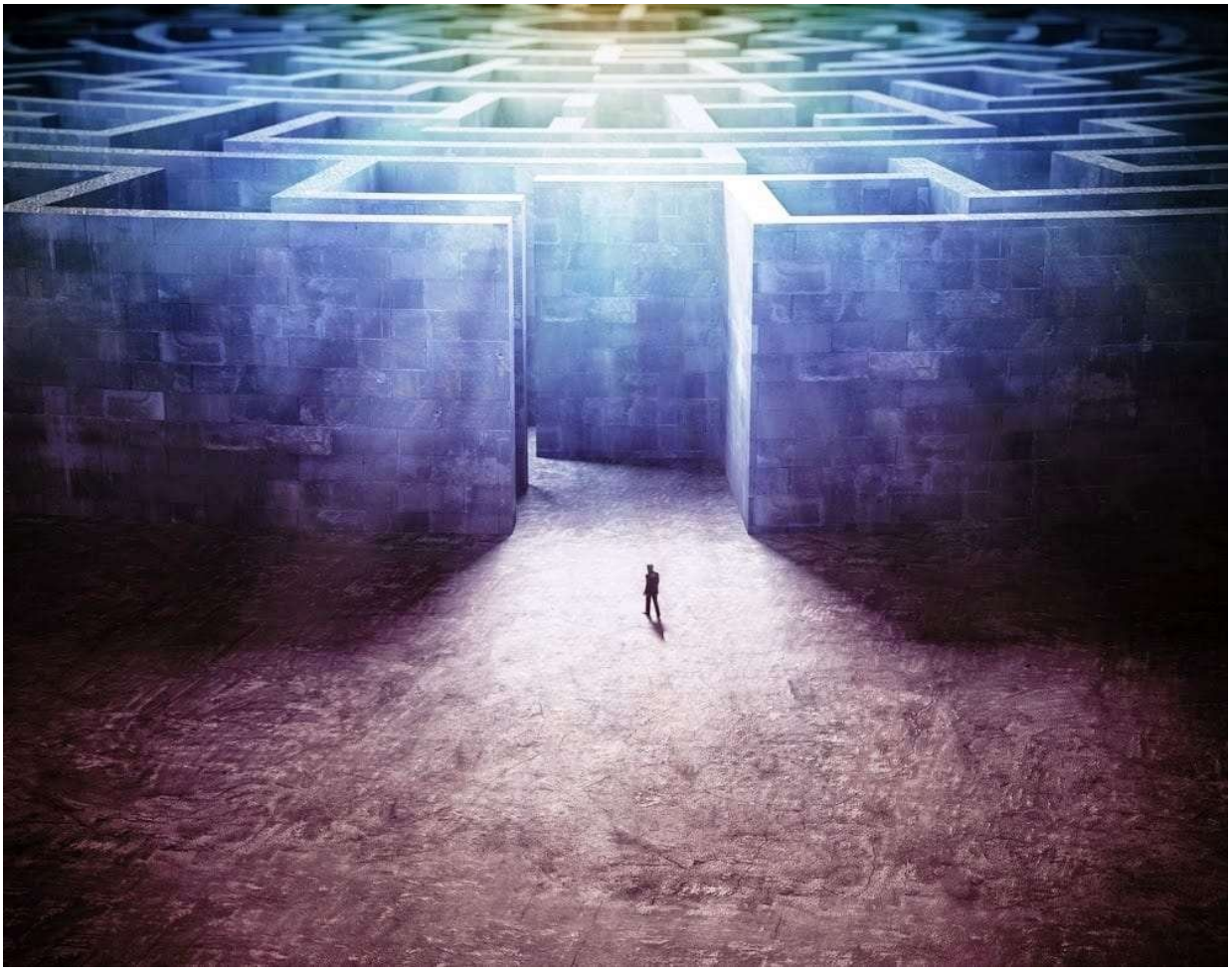
1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/129ec-2.jpg
3. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_3?crid=84QBHMAIV8BL&dchild=1&keywords=jung+letters+volume+1&qid=1594200796&sprefix=jung

### 1.1.7 1. Carl Jung on Faith in a Personal Meeting with Christ. (2023-08-09 04:19)

Carl Jung on Faith in a Personal Meeting with Christ.

**[1]Carl Jung Depth Psychology Facebook Group**

[2]



To Dorothee Hoch

Dear Dr. Hoch, 3 July 1952

I am very grateful that this time you have met my endeavour with more friendliness and understanding.

I certainly admit that personal motives creep in everywhere in an exasperating way, but I still think it is a bit too glib to suspect an objective argument of personal resentment without closer and surer knowledge of the circumstances.

Only at the end of a discussion, when all objective elements have run out, may one hazard the question whether personal motives have also had
a hand in it.

But I won’t make any annotations to Knigge’s Umgang mit Menschen.

You are surprised at my reaction to your avowed faith in a personal meeting with Christ.

I thought I ought not to conceal from you that such an avowal has a thoroughly intimidating effect on many people, because they feel (with good reason, I think) that this only happens to one of the elect, who has been singled out from the human community of the unblest, the wayward, the unbelievers, the doubters and the God-forsaken, and, especially if they are religious people, it makes them feel inferior.

Many theologians make themselves unpopular on that account and so make the doctor, who is expected to have a better understanding of the ordinary, uninitiated person, appear as a more desirable proposition.

I do, to be sure, maintain that the Bible was written by man and is but modern man?

He has no inkling of the mysteries, which anyway are discredited by Protestant theology, because for it there is only one truth, and whatever else God may have done for man is mere bungling.

Does modern man know what "water" and "spirit" signify?

Water is below, heavy and material; wind above and the "spiritual" breath body.

The man of antiquity understood this as a clash of opposites, a complexio oppositorum, and felt this conflict to be so impossible that he equated matter with evil outright.

Christ forces man into the impossible conflict.

He took himself with exemplary seriousness and lived his life to the bitter end, regardless of human convention and in opposition to his own lawful tradition, as the worst heretic in the eyes of the Jews and a madman in the eyes of his family.

But we?

We imitate Christ and hope he will deliver us from our own fate.

Like little lambs we follow the shepherd, naturally to good pastures.

No talk at all of uniting our Above and Below!

On the contrary, Christ and his cross deliver us from our conflict, which we simply leave alone.

We are Pharisees, faithful to law and tradition, we flee heresy and are mindful only of the imitatio Christi but not of our own reality which is laid upon us, the union of opposites in ourselves, preferring to believe that Christ has already achieved this for us.

Instead of bearing ourselves, i.e., our own cross, ourselves, we load Christ with our unresolved conflicts.

We "place ourselves under his cross," but by golly not under our own.

Anyone who does this is a heretic, self-redeemer, "psychoanalyst" and God knows what.

The cross of Christ was borne by himself and was his.

To put oneself under somebody else’s cross, which has already been carried by him, is certainly easier than to carry your own cross amid the mockery and contempt of the world.

That way you remain nicely ensconced in tradition and are praised as devout.

This is well-organized Pharisaism and highly un-Christian.

Whoever imitates Christ and has the cheek to want to take Christ’s cross on himself when he can’t even carry his own has in my view not yet learnt the ABC of the Christian message.

Have your congregation understood that they must close their ears to the traditional teachings and go through the darknesses of their own souls and set aside everything in order to become that which every individual bears in himself as his individual task, and that no one can take this burden from him?

We continually pray that "this cup may pass from us" and not harm us.

Even Christ did so, but without success.

Yet we use Christ to secure this success for ourselves.

For all these reasons theology wants to know nothing of psychology, because through it we could discover our own cross.

But we only want to talk of Christ’s cross, and how splendidly his crucifixion has smoothed the way for us and solved our conflicts.

We might also discover, among other things, that in every feature Christ’s life is a prototype of individuation and hence cannot be imitated: one can only live one’s own life totally in the same way with all the consequences this entails.

This is hard and must therefore be prevented.

How this is done is shown among other things by the following example.

A devout professor of theology (i .e., a lamb of Christ) once publicly rebuked me for having said "in flagrant contradiction to the word of the Lord" that it is unethical to "remain" a child.

The "Christian" ought to remain sitting on his father’s knee and leave the odious task of individuation to dear little Jesus.

Thus naively, but with unconscious design, the meaning of the gospel is subverted, and instead of catechizing ourselves on the meaning of Christ’s life we prefer, in ostensible agreement with the word of the Lord, to remain infantile and not responsible for ourselves.

Thus an exemplary 8t8auKai\o> roii ’Iupa□i\ who can’t even read the New Testament properly.

No one but me protested because it suits everybody’s book.

This is only one of many examples of the way we are cheated in all godliness.

Without anybody noticing it, Protestantism has become a Judaism redivivus.

Denominationalism has likewise become a flight from the conflict:  people don’t want to be Christians anymore because otherwise they would be sitting between two stools in the middle of the schism of the Church.

Allegiance to a particular creed is-heaven be praised!-unambiguous, and so they can skulk round the schism with a good conscience and fight "manfully" for a one-sided belief, the other fellow alas-being always in the wrong.

The fact that I as a Christian struggle to unite Catholicism and Protestantism within myself is chalked up against me in true Pharisaic fashion as blatant proof of lack of character.

That psychology is needed for such an undertaking seems to be a nuisance of the first order.

The resistance to and devaluation of the soul as "only psychic" has become a yardstick for Pharisaic hypocrisy.

Yet people should be glad that dogmatic ideas have psychological foundations.

If they hadn’t, they would remain eternally alien to us and finally wither away, which they are already doing very speedily in Protestantism.

But that is what people unconsciously want, because then they wouldn’t be reminded of their own cross and could talk all the more uninhibitedly about Christ’s cross, which takes them away from their own reality, willed by God himself.

Therefore, by entrenching themselves behind a creed, they calmly perpetuate the hellish scandal that the so-called Christians cannot reach agreement even among themselves.

Even if you thought there is anything to my reflections you could hardly preach a sermon about them to your congregation.

This "cross" would presumably be a bit too heavy.

But Christ accepted a cross that cost him his life.

It is fairly easy to live a praiseworthy truth, but difficult to hold one’s own as an individual against a collective and be found unpraiseworthy.

Is it clear to your congregation that Christ may possibly mean just this?

These reflections came to me as I read the sermon you have kindly placed at my disposal.

I was particularly affected by your thesis of "total surrender."

Is it clear to you what that means: absolute exposure?

A fate without if’s and but’s, with no assurance that it will turn out harmlessly, for then one would have ventured nothing and risked nothing for God’s sake.

It was these rather sombre undertones, so true to reality, that I missed in your sermon.

With best greetings,

Yours sincerely,

C.G. Jung  Carl Jung, Letters Vol. II, Pages 74-78.

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/08/46c26-1christ.jpg
3. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?dchild=1&keywords=jung+letters+volume+2&qid=1596273796&sr=8-1

### 1.1.8 1. The collective man is subhuman, nothing but a beast-man. (2023-08-10 04:19)

The collective man is subhuman, nothing but a beast-man.

[1]

[2]Letters of C. G. Jung: Volume I, 1906-1950 (Vol 1)

To Dr. Ed. Lauchenauer

Dear Dr. Lauchenauer, 16 January 1940

What the public still doesn’t know and can’t get into its head is that the collective man is subhuman, nothing but a beast-man, as was clearly demonstrated by the exquisite bestiality of the young German fighters during the Blitzkrieg in Poland.

Any organization in which the voice of the individual is no longer heard is in danger of degenerating into a subhuman monster.

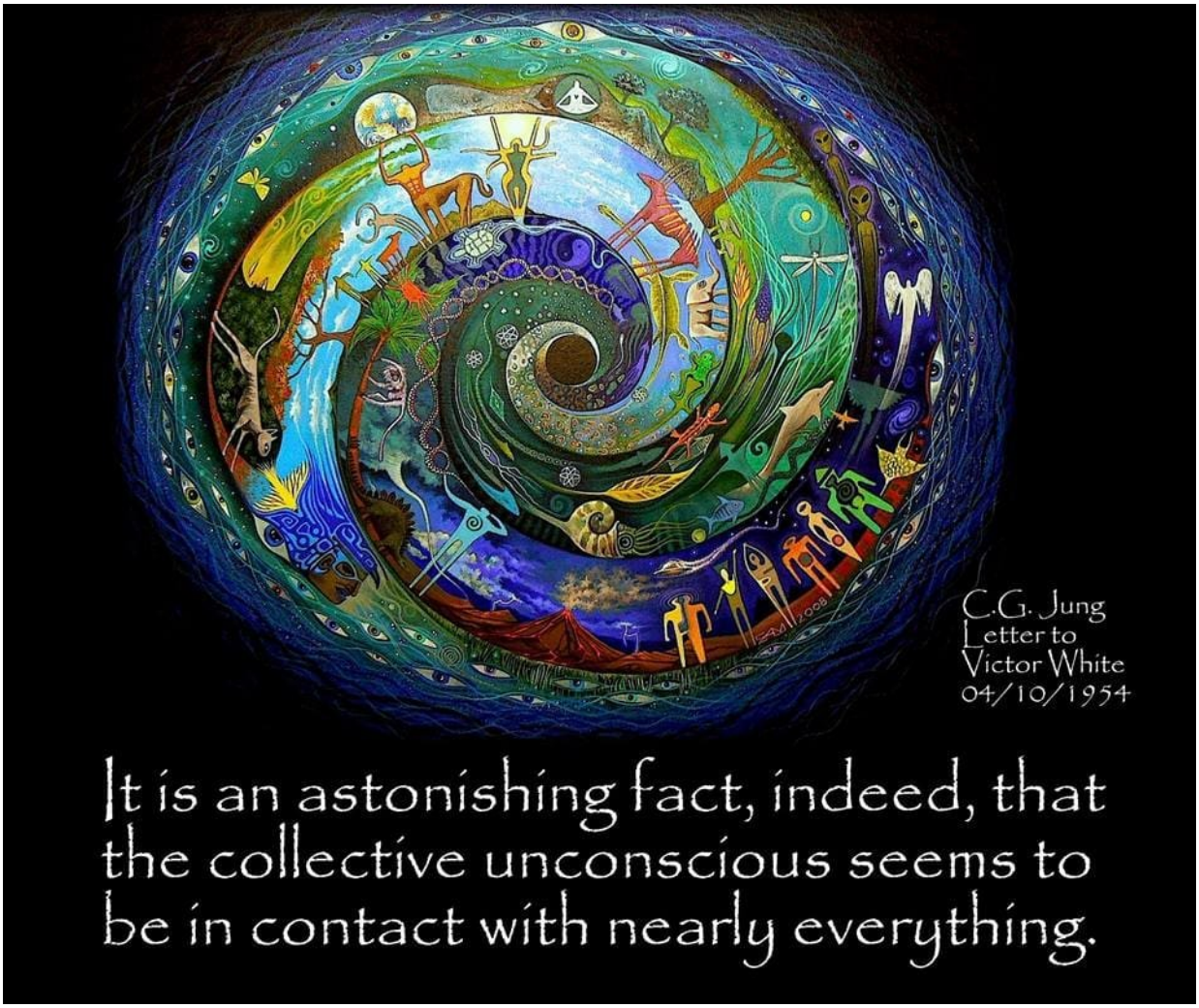
With kind regards,

Yours sincerely,

C.G. Jung [Letters, Volume 1, Page 282]

[3]Carl Jung Depth Psychology Blog

**[4]Carl Jung Depth Psychology Blog**




1 collective

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**[5]Carl Jung on Instagram**

Jung’s concept of **collective unconscious** was developed at the time when he was working with schizophrenic patients in [6] Burgholzli

psychiatric hospital.

Though initially Jung followed the [7] Freudian

theory of unconscious as the psychic strata formed by repressed wishes, he later developed his own theory to include some new concepts. The most important of them is the [8] archetype

.

Archetypes constitute the structure of the **collective unconscious** - they are psychic innate dispositions to experience and represent basic human behavior and specific situations. Thus mother-child relationship is governed by the mother archetype. Father-child - by the father archetype. Birth, death, power and failure are controlled by archetypes. The religious and mystique experiences are also governed by archetypes.

The most important of all is the [9] Self

, which is the archetype of the Center of the psychic person, his/her totality or [10] wholeness

. The Center is made of the conjunction of consciousness and unconscious reached through the [11] individuation process

.

Archetypes manifest themselves through [12] archetypal images

in all the cultures and religious systems, in dreams and visions. Therefore a great deal of Jungian interest in psyche focuses on interpretation of [13] dreams

and [14] symbols

in order to discover the compensation induced by archetypes as marks of psyche transformation.

The word "compensation" refers to what Jung believes to be the psychic version of homeostasis, that is the ability of the body to maintain a certain equilibrium and stability. Thus archetypes are related to the basic functioning of our psyche.

The **collective unconscious** is an universal datum meaning that every human being is endowed with this psychic archetype-layer since his/her birth. One can not acquire this strata by education or other conscious efforts because it is innate.

We may also describe it as a universal library of human knowledge, or the [15] sage in man, the very transcendental wisdom that guides mankind.

Jung stated that the religious life must be linked with the experience of the archetypes of the **collective unconscious**. Thus, God himself is experienced like an archetype on the psychic level.

**Jung about the Collective Unconscious**

*The collective unconscious - so far as we can say anything about it at all - appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. In fact, the whole of mythology could be taken as a sort of projection of the collective unconscious... We can therefore study the collective unconscious in two ways, either in mythology or in the analysis of the individual.* (From *The Structure of the Psyche*, CW 8, par. 325.)

**Further Resources:**

- More about the **collective unconscious** may be found in the entire work of Carl Jung, mostly in the books and papers written after the split from Sigmund Freud. A good collection of writings to start with is **The Archetypes and the Collective Unconscious**, Princeton University Press, 1990. You may order this book right now from **Amazon.com** by clicking the following link: [16] http://amzn.to/2FJJmi0

  .

- You may also want to order his **Psychology and Alchemy**, where archetypes are explained in the context of dream interpretation. Order this book now from [17] https://amzn.to/2NSHtXD

  .

- We deal with the archetypes occurring in dreams in our course dedicated to Jung's method of dream interpretation. Click [18] here

  to learn more...

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/08/c9b92-blitz.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=24VECVD4AYABX&dchild=1&keywords=jung+letters+volume+1&qid=1596273515&sprefix=jun
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6. https://www.carl-jung.net/biography.html#burgholzli
7. http://www.freudfile.org/
8. https://www.carl-jung.net/archetypes.html
9. https://www.carl-jung.net/glossary.html#Self
10. https://www.carl-jung.net/glossary.html#Wholeness
11. https://www.carl-jung.net/glossary.html#Individuation
12. https://www.carl-jung.net/glossary.html#Archetypal_image
13. https://www.carl-jung.net/dreams.html

14. https://www.carl-jung.net/psychotherapy.html#symbolanalysis
15. https://www.carl-jung.net/glossary.html#Wise_old_man
16. http://amzn.to/2FJJmi0
17. https://amzn.to/2NSHtXD
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### 1.1.9 Carl Jung on Post-Mortem contact with the Dead (2023-08-11 04:28)

**[1]Carl Jung Depth Psychology Group on Facebook**

[2]

[3]Letters of C. G. Jung: Volume I, 1906-1950 (Vol 1)

[Carl Jung on Post-Mortem contact with the Dead]

To Pastor Fritz Pfiifflin

Dear Pastor Pfaffiin, 10 January 1939

First of all I would like to express my heartfelt sympathy over the heavy loss that has befallen you.

Since you wish to know what I think about such experiences, I would like to point out before anything else that there was a direct connection between the event in Africa and your

consciousness.

This is an undeniable fact and in my opinion there is only one explanation, namely that spatial distance is, in the psychic sense, relative.

In other words, physical space is not under all circumstances a definite datum but under certain conditions is also a psychic function.

One might call it psychically contractile.

We must suppose that the distance between your brother’s experience and your own was reduced to a minimum.

From similar experiences we must conclude that this nullification of space proceeds with great speed, so that perceptions of this kind occur almost simultaneously with the accident.

We can therefore speak of a psychic nullification of time as well.

We could also suppose that the victim of the accident sent out a kind of radio message.

But this is contradicted by the fact that occasionally details are "transmitted" which occurred only after the death-for instance, the decapitation of the body of one killed by being stabbed with a knife.

In that event there can be no question of a transmission by a dying man.

It is more probable that it is a perception by someone alive and seeing.

Hence the psychic nullification of space and time offers a much better explanation.

Accordingly the capacity to nullify space and time must somehow inhere in the psyche, or, to put it another way, the psyche does not exist wholly in time and space.

It is very probable that only what we call consciousness is contained in space and time, and that the rest of the psyche.

The unconscious, exists in a state of relative spacelessness and timelessness.

For the psyche this means a relative eternality and a relative non-separation from other psyches, or a oneness with them.

It is characteristic that your brother was amazed when you asked him whether he had sent you a message.

Obviously he had not sent a message because the relative non-existence of space and time made it unnecessary. (I have expressed similar thoughts in my essay "Seele und Tod" in Wirklichkeit der Seele.)

Now with regard to the exceedingly interesting conversation you had post mortem with

your brother, it has all the characteristic features of these experiences.

For one thing, there is the peculiar preoccupation of the dead with the psychic states of other (dead) persons.

For another, the existence of (psychic) shrines or places of healing.

I have long thought that religious institutions, churches, monasteries, temples, etc. as well as rites and psychotherapeutic attempts at healing were modelled on (transcendental) postmortal psychic states-a real Ecclesia Spiritualis as the prototype of the Una Sancta upon earth.

In the East these ideas would be by no means unheard-of; Buddhist philosophy, for instance, has coined the concept of Sambhoga-Kaya for this psychic existence, namely the world of subtle forms which are to Nirmana-Kaya as the breath-body (subtle body) is to the material body.

The breath-world is thought of as an intermediate state between Nirmana-Kaya and Dharma Kaya.

In Dharma-Kaya, which symbolizes the highest state, the separation of forms is dissolved into absolute unity and formlessness.

These formulations are extremely valuable from the psychological point of view as they provide a fitting terminology for such experiences.

Naturally we can form no conception of a relatively timeless and spaceless existence, but, psychologically and empirically, it results in manifestations of the continual presence of the dead and their influence on our dream life.

I therefore follow up such experiences with the greatest attention, because they show many things we dream about in a very peculiar light, where "psychological" structures appear as existential conditions.

This continual presence is also only relative, since after a few weeks or months the connection becomes indirect or breaks off altogether, although spontaneous re-encounters also appear to be possible later.

But after this period the feeling of the presence of the dead is in fact broken off.

The connection is not without its dangers because it entangles the consciousness of the living too much in that transcendental state, resulting in unconsciousness and dissociation phenomena .

This is reflected in your dream-vision of the path leading down to a lake (the unconscious).

There is an antheap, i.e., the sympathetic nervous system (= deepest unconsciousness and danger of dissolution of psychic elements in the form of milling ants) is becoming activated .

This state takes place in you, consequently the connection is in danger of being broken, hence your brother's admonition : "Always build on the heights!" i.e., on the heights of consciousness.

"For us the depth is doom," i.e., unconsciousness is doom.

Then we get into the "clouds" where one sees nothing more.

The remarkable statement that "Someone was interested in the motor cutting out" could indicate that among the crew there was someone who, through an exteriorization effect, actually caused the motor to cut out and did so because of an unrealized suicide complex.

(I have seen quite a number of such effects in my time.)

With regard to contact with your brother, I would add that this is likely to be possible only as long as the feeling of the presence of the dead continues.

But it should not be experimented with because of the danger of a disintegration of consciousness.

To be on the safe side, one must be content with spontaneous experiences.

Experimenting with this contact regularly leads either to the so-called communications becoming more and more stupid or to a dangerous dissociation of consciousness.

All the signs indicate that your conversation with your brother is a genuine experience which cannot be "psychologized."

The only "psychological" disturbance in it is the lake and the antheap.

That was evidently the moment when, perhaps from both sides, the exceedingly difficult contact between the two forms of existence could no longer be maintained.

There are experiences which show that the dead entangle themselves, so to speak, in the physiology (sympathetic nervous system) of the living.

This would probably result in states of possession.

Again with especial thanks for your extremely interesting letter,

Yours sincerely,

C.G. Jung [Letters Volume 1, Pages 256-259]

1. https://carljungdepthpsychologysite.blog/2020/06/13/carl-jung-depth-psychology-group-on-facebook/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/08/a473d-dead.jpg
3. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=24VECVD4AYABX&dchild=1&keywords=jung+letters+volume+1&qid=1596273515&sprefix=jun

### 1.1.10 1. The Force of God is Frightful [The Red Book - Appendix C] (2023-08-12 04:18)

# The Force of God is Frightful [The Red Book - Appendix C]

[1]The Red Book

The force of the God is frightful.

"You shall experience even more of it. You are in the second age. The first age has been overcome. This is the age of the rulership of the son, whom you call the Frog God. A third age will follow; the age of apportionment and harmonious power."

My soul, where did you go? Did you go to the animals?

I bind the Above with the Below. I bind God and animal. Something in me is part animal, something part God, and a third part human. Below you serpent, within you man, and above you God. Beyond the serpent comes the phallus, then the earth, then the moon, and finally the coldness and emptiness of outer space.

Above you comes the dove or the celestial soul, in which love and foresight are united, just as poison and shrewdness are united in the serpent. Shrewdness is the devil's understanding, which always detects smaller things and finds chinks where you suspect none.

If I am not conjoined through the uniting of the Below and the Above, I break down into

three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Each of these three parts then is independent. Beyond me stands the celestial mother. Its counterpart is the phallus. Its mother is the earth, its goal is the heavenly mother.

The celestial mother is the daughter of the celestial world. Its counterpart is the earth. The celestial mother is illuminated through the spiritual sun. Its counterpart is the moon. And just as the .moon is the crossing to the dead of space, the spiritual sun is the crossing to the Pleroma, the upper world of fullness. The moon is the God’s eye of emptiness, just as the sun is the God’s eye of fullness. The moon that you see is the symbol, just as the sun that you see. Sun and moon, that is, their symbols, are Gods. There are still other Gods; their symbols are the planets.

The celestial mother is a daimon among the order of the Gods, an inhabitant of the heavenly world. The Gods are favorable and unfavorable, impersonal, the souls of stars, influences, forces, grandfathers of souls, rulers in the heavenly world, both in spa e and in force. They are neither dangerous nor kind, strong, yet humble, clarifications of the Pleroma and of the eternal emptiness, configurations of the eternal qualities. Their number is immeasurably great and leads over to the one
supreme fundamental, which contains all qualities in itself and itself has none, a nothing and everything, the complete dissolution of man, death and eternal life.

Man becomes through the principium individuationis. He strives for absolute individuality, through which he ever increasingly concentrates the absolute dissolution of the Pleroma. Through this he makes the Pleroma the point that contains the greatest tension and is itself a shining star, immeasurably small, just as the Pleroma is immeasurably great.

The more concentrated the Pleroma becomes, the stronger the star of the individual becomes. It is surrounded by shining clouds, a heavenly body in the making, comparable to a small sun. It emits fire. Therefore it is called: "I am a star, wandering about with you.".! Just like the sun, which is also such a star, which is a God and grandfather of souls, the star of the individual is also like the sun, a God and grandfather of the souls. He is visible from time to time, just as I have described him.

His light is blue, like that of a distant star. He is far out in space, cold and solitary, since he is beyond death. To attain individuality, we need a large share of death. Therefore it is called “You are the Gods" since just as an innumerable number of men rule the earth, so a countless number of stars and of Gods rule the celestial world.

To be sure, this God is the one who survives the death of men. To him for whom solitude is Heaven, he goes to Heaven; to him for whom it is Hell, he goes to Hell. Whoever does not follow the principium individuationis to its end becomes no God, since he cannot bear individuality. The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them.

The God of the frogs or toads, the brainless, is the uniting of the Christian God with Satan. His nature is like the flame; he is like Eros, but a God; Eros is only a daimon. The one God, to whom worship is due, is in the middle. You should worship only one God. The other Gods

are unimportant. Abraxas is to be feared. Therefore it was a deliverance when he separated himself from me.

You do not need to seek him. He will find you, just like Eros. He is the God of the cosmos, extremely powerful and fearful. He is the creative drive, he is form and formation, just as much as matter and force, therefore he is above all the light and dark Gods. He tears away souls and casts them into procreation. He is the creative and created. He is the God who always renews himself in days, in months, in years, in human life, in ages, in peoples, in the living, in heavenly bodies.

He compels, he is unsparing. If you worship him, you increase his power over you. Thereby it becomes unbearable. You will have dreadful trouble getting clear of him. The more you free yourself from him, the more you approach death, since he is the life of the universe. But he is also universal death. Therefore you fall victim to him again, not in life but in dying. So remember him, do not worship him, but also do not imagine that you can flee him since he is all around you. You must be in the middle of life, surrounded by death on all sides. Stretched out, like one crucified, you hang in him, the fearful, the overpowering.

But you have in you the one God, the wonderfully beautiful and kind, the solitary, star-like, unmoving, he who is older and wiser than the father, he who has a safe hand, who leads you among all the darknesses and death scares of dreadful Abraxas.

He gives joy and peace, since he is beyond death and beyond what is subject to change. He is no servant and no friend of Abraxas. He himself is an Abraxas, but not unto you, but in himself and his distant world, since you yourself are a God who lives in faraway realms and who renews himself in his ages and creations and peoples, just as powerful to them as Abraxas is to you.

You yourself are a creator of worlds and a created being.

You have the one God, and you become your one God in the innumerable number of Gods. As a God, you are the great Abraxas in your world. But as a man you are the heart of the one God who appears to his world as the great Abraxas, the feared, the powerful, the donor of madness, he who dispenses the water of life, the spirit of the tree of life, the daimon of the blood, the death bringer.

You are the suffering heart of your one star God, who is Abraxas to his world.

Therefore because you are the heart of your God, aspire toward him, love him, live for him. Fear Abraxas, who rules over the human world. Accept what he forces upon you, since he is the master of the life of this world and none can escape him. If you do not accept, he will torment you to death and the heart of your God will suffer, just as the one God of Christ suffered the heaviest in his death.

The suffering of mankind is without end, since its life is without end. Since there is no end where none sees an end. If mankind has come to an end, there is none who would see its end and none who could say that mankind has an end. So it has
no end for itself but it certainly does for the Gods.

The death of Christ took no suffering away from the world, but his life has taught us

much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. The one God thus delivers himself from the suffering of the earth into which his Eros plunged him; since when the one God saw the earth, he sought its procreation, and forgot that a world was already given to him in which he was Abraxas.

So the one God became human. Therefore the one in turn pulls man up to him and into him, so that the one becomes complete again. But the freeing of man from the power of Abraxas does not follow man's withdrawing from the power of Abraxas-no one can pull away from it-but through subjugating himself to it.

Even Christ had to subjugate himself to the power of Abraxas, and Abraxas killed him in a gruesome manner. Only by living life can you free yourself from it. So live it to such a degree that it befits you. To the degree that you live it, you also fall victim to the power of Abraxas and his dreadful deceptions.

to the same degree the star God in you gains in longing and power, in that the fruit of deception and human disappointment falls to him. Pain and disappointment fill the world of Abraxas with coldness, all of your life's warmth slowly sinks into the depths of your soul, into the midpoint of man, where the far blue starlight of your one God glimmers.

If you flee Abraxas from fear, you escape pain and disappointment and you remain terrified, that is, out of unconscious love you cling to Abraxas and your one God cannot catch fire. But through pain and disappointment you redeem yourself since
your longing then falls of its own accord like a ripe fruit into the depths, following gravity, striving toward the midpoint, where the blue light of the star God arises.

So do not flee from Abraxas, do not seek him. You feel his coercion, do not resist him, so that you shall live and pay your ransom. The works of Abraxas are to be fulfilled, for consider that in your world you yourself are Abraxas and force your creature to fulfill your work. Here, where you are the creature subjugated to Abraxas, you must learn to fulfill the work of life. There, where you are Abraxas, you compel your creatures.

You ask, why is all this so? I understand that it seems questionable to you. The world is questionable. It is the unending infinite folly of the Gods, which you know is unendingly wise. Surely it is also a crime, an unforgivable sin, and therefore also the highest love and virtue.

So live life, do not flee Abraxas, provided that he compels you and you can recognize his necessity. In one sense I say to you: do not fear him, do not love him. In another sense I say: fear him, love him. He is the life of the earth, that says enough.

You need to recognize the multiplicity of the Gods. You cannot unite all into one being. As little as you are one with the multiplicity of men, just so little is the one God one with the multiplicity of the Gods. This one God is the kind, the loving,
the leading, the healing. To him all your love and worship is due. To him you should pray, you are one with him, he is near you, nearer than your soul.

I, your soul, am your mother, who tenderly and frightfully surrounds you, your nourisher and corrupter; I prepare good things and poison for you. I am your intercessor with Abraxas.

I teach you the arts that protect you from Abraxas. I stand between you and Abraxas the all-encompassing. I am your body, your and Abraxas the all-encompassing.

I am your body, your shadow, your effectiveness in this world, your manifestation in the world of the Gods, your effulgence, your breath, your odor, your magical force. You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. " Carl Jung; Red Book; Appendix C.

He added the following comments to it: "It portrays the antinomies of the microcosm within the macrocosmic world and its antinomies. At the very top, the figure of the young boy in the winged egg, called Erikapaios or Phanes and thus reminiscent as a spiritual figure of the Orphic Gods.

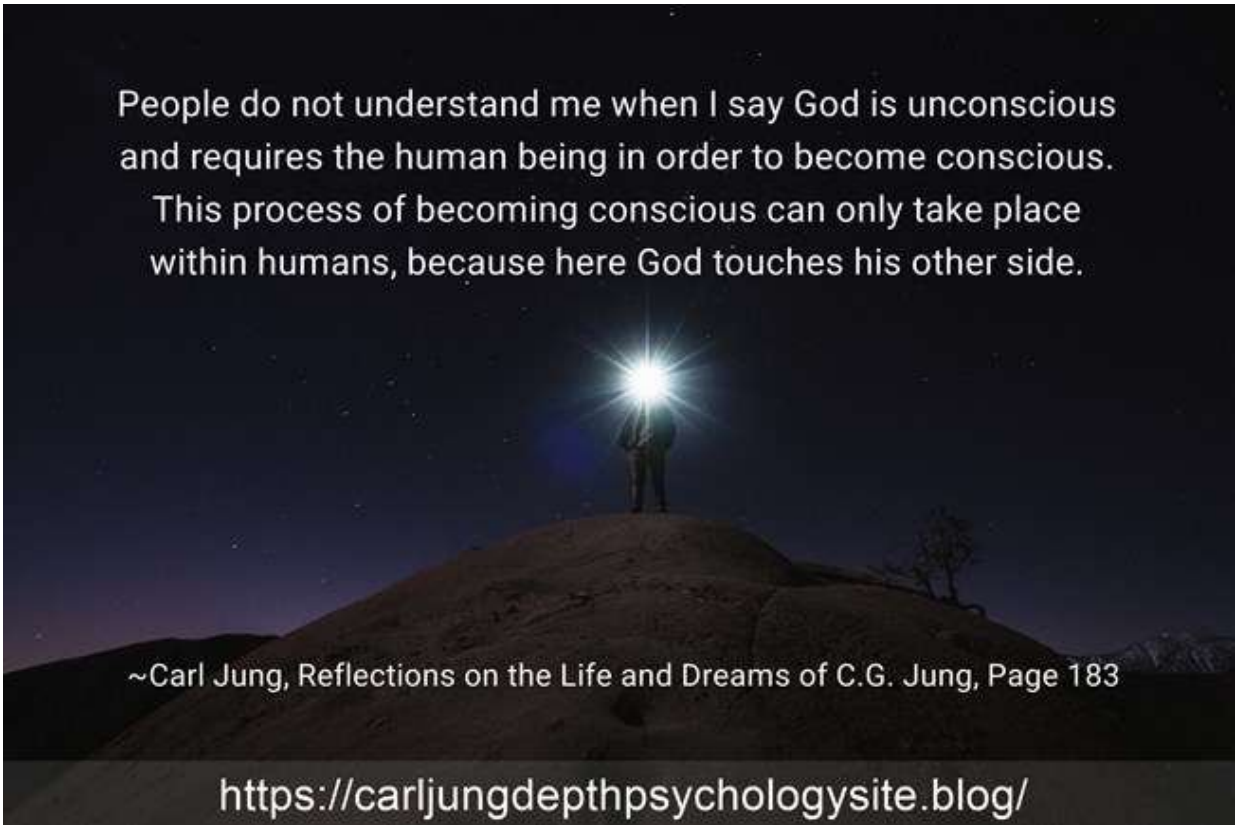
His dark antithesis in the depths is here designated as Abraxas. He represents the dominus mundi, the lord of the physical world, and is a world-creator of an ambivalent nature. Sprouting from him we see the tree of life, labeled vita ("life") while its upper counterpart is a light-tree in the form of a seven-branched candelabra labeled ignis ("fire") and Eros ("love").

Its light points to the spiritual world of the divine child. Art and science also belong to this spiritual realm, the first represented as a winged serpent and the second as a winged mouse (as hole-digging activity!). – The candelabra is based on the principle of the spiritual number three (twice-three flames with one large flame in the middle), while the lower world of Abraxas is characterized by five, the number of natural man (the twice-five rays of his star). The accompanying animals of the natural world are a devilish monster and a larva.

This signifies death and rebirth. A further division of the mandala is horizontal. To the left we see a circle indicating the body or the blood, and from it rears the serpent, which winds itself around the phallus, as the generative principle. The serpent is dark and light, signifying the dark realm of the earth, the moon, and the void (therefore called Satanus).

The light realm of rich fullness lies to the right, where from the bright circle frigus sive amor dei [cold, or the love of God] the dove of the Holy Ghost takes wing, and wisdom (Sophia) pours from a double beaker to left and right. – This feminine sphere is that of heaven. – The large sphere characterized by zigzag lines or rays represents an inner sun; within this sphere the macrocosm is repeated, but with the upper and lower regions reversed as in a mirror. These repetitions should be conceived of as endless in number, growing even smaller until the innermost core, the actual microcosm, is reached"

This is why I believe that we humans are the ones that bring with us at the end of our lives our knowledge about this knowledge. The knowledge of humans means that we virtually "tell" God what the world is.
And this is why I also believe that the Godhead periodically must vacate the Godhead, as it were, and take on human form in order to experience this recognizing consciousness.
https://carljungdepthpsychologysite.blog/
175 Godhead


People do not understand me when I say God is unconscious and requires the human being in order to become conscious. This process of becoming conscious can only take place within humans, because here God touches his other side.
~Carl Jung, Reflections on the Life and Dreams of C.G. Jung, Page 183
https://carljungdepthpsychologysite.blog/
176 God Touch

1. https://www.amazon.com/Red-Book-Philemon-C-Jung/dp/0393065677/ref=sr_1_2?crid=2DO6MFF0K0BBR&dchild=1&keywords=jung+red+book&qid=1594029776&sprefix=jung+red%2Cap

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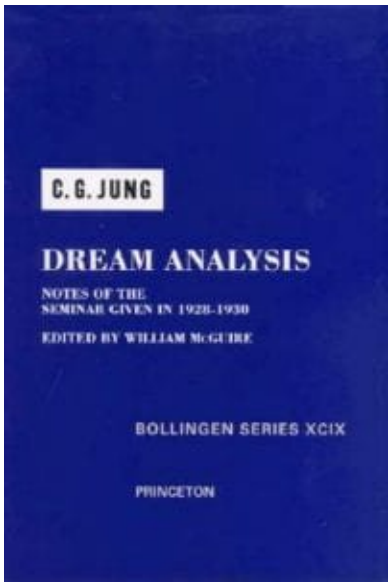
### 1.1.11 Carl Jung's Dream Analysis Seminar; Lecture II, 30 January 1929 (2023-08-13 04:58)

**[1]Carl Jung Depth Psychology Group on Facebook**




LECTURE II 30 January 1929

You remember that we left off last time with the sewing-machine.

Mr. Gibb's question: "Last week you interpreted the symbol "sewing machine" as "method."

May we not go farther and particularize the method from this symbol?

Cinderella got a ball-dress including slippers, and the method was a movement of the wand of a fairy.

For the purposes of a dream, a charm, a cheque-book, a thread and needle and scissors, or a fairy with a wand could all have symbolized a method of producing a new suit of clothes, just as effectively as the sewing-machine, but would there not have been a significant difference in the principle involved in each case?

My point is, are we not justified in assuming that dream material has a sort of logic of its own, provided we accept completely the premises its symbols suggest and refrain from projecting into it our own obsession in favour of some particular premise or principle?

In the dream in question, the symbol sewing-machine suggests to me that we should accept a rather mechanical cause and effect atmosphere, so far as the element of it is concerned."

Dr. Jung: The very nature of the machine suggests a very particular kind of method.

This is where I differ from Freud.

You cannot say the symbol in a dream is merely a facade behind which you can hide and then say what the dream is.

The symbol is a fact, as in this dream it is a sewing-machine, and we can only go on with the dream by understanding what the sewing-machine means.

We cannot merely say that the sewing-machine means a method of getting new clothes, for you can get new clothes in a number of ways: in a mystical way, a magical way, etc.

The point of the sewing machine method would mean a mechanical way, purely of cause and effect, a soulless way.

You get the idea of what this mechanical way can be by studying the patient's associations.

A symbol in a dream is meant to be what it is.

When a doctor analyses urine and finds sugar he cannot say it is only a facade, so we must follow the way Mr. Gibb has pointed out.

We have not exhausted the meaning of the sewing-machine.

I would particularly point out that the sewing-machine is a mechanical thing.

In his associations the dreamer says, "Could it be that the girl, who is infected with T.B., represents my sick feelings, that they must live in a dark hole?

I had the feeling that the sewing machine really belonged to my wife and that she should say the first word."

With this association what does the sewing-machine mean?

Answer: An anatomical relation, sexual only.

Dr. Jung: He understands the method as purely mechanical, and that is the way he looks at sex.

This is the source of the eternal misconception between man and woman.

For most men the idea of sexuality is purely mechanical and unpsychological, while with

women it is associated with feeling.

Mr. Gibb: What prompted that question was that you so often speak of dream material as irrational and now you say it is rational.

Dr. Jung: There are certain irrational things which must be accepted as facts, as, for instance that water reaches its greatest density at 4 °C. That is irrational, but it is a fact.

The dreamer asked me how he should take this material and I told him to accept these things as facts; that this is the way things are.

And I said, “I don’t’ know whether your devil or your good angel has suggested this; we must just wait and see how it works out. I admit that it would be very awkward for you to fall in love with this girl and upset your marriage, but you are immensely attracted to the idea of getting your feelings out into the open.

You must be patient and wait and see."

The role of saviour to this poor thing shut up in a dark hole appeals to him immensely.

Few men could resist this role.

Freud’s idea is that the dream is rational.

I say that it is irrational, that it just happens.

A dream walks in like an animal.

I may be sitting in the woods and a deer appears.

It is Freud’s idea that dreams are prearranged, which I do not agree with.

The general meaning of this dream is a continuation of what we have been working on.

The patient’s feelings do not permit him to come out into the open.

As the sewing-machine belongs to his wife, the sex mechanism belongs to his wife.

He got a tremendous kick out of this dream, although he is confronted with the fact that it would be awkward for him to be in love with the girl.

Mrs. Schevill: Three ladies would like to know more about the natural mind of women.

Dr. Jung: I gave you an example last time, about my mother without sparing myself. You can ask yourselves this question.

I am sure that you have something behind this question in your black souls.

Natural mind is a thing you never see on the surface, for every woman is afraid of that kind of mind, just as a man is afraid to admit his feelings.

Mrs. Gibb: What can you do about it, can you educate it?

Dr. Jung: No, you must just accept that it is there and have no illusions about it. If you try to educate it you fall into it.

It cannot be touched, it is a live wire.

A man will admit every kind of sinful thinking but not feeling, and a woman cannot admit thoughts.

You get a very good example of this in Wells' Christina Alberta's Father.

There the girl is doing all sorts of nonsensical things during the day, and in the evening she holds a court of conscience which tells her just what she has been doing during the day.

This is inexorable thinking, she cannot get away from it.

You must accept the fact that there is such a dissociation in your minds.

The only thing you can do with the natural mind is to accept it.

We all want to have one God, we all want to have one soul, etc., we all want to escape the duality of life, the contrast, the dissociation in our nature, but we cannot.

On one side you are what you appear to be, perfectly innocent, on the other side there is the natural thinking.

Young people are quite right to jump away from it; but for older people, it is very important that they should know that they themselves, the world, etc., are ambiguous.

It is the beginning of wisdom to doubt.

It is important that they begin to doubt the value of existence, so that they can disentangle themselves from the world.

Young people cannot live in doubt.

If one has profound doubts of life one cannot get into the world, but a mature man should have more detachment from the world.

This is perfectly normal when one has passed the middle of life.

If a man loses his grasp earlier in life he goes to pieces, and if he does not attain a new attitude later he becomes a nuisance.

Dr. Shaw: Is the natural mind type of thinking animus thinking?

Dr. Jung: A woman gets that type of thinking through the animus, but if she accepts it, she is herself and so depotentiates the animus.

The animus of a woman is always powerful at the expense of the extension of her mind.

As her mind expands the animus grows less powerful, so that as a woman gets conscious she should no longer see that kind of thinking with a doubt, for she is thinking in a perfectly normal way.

As soon as she has depotentiated these things they lose their power, they belong to the veil of Maya.

If you could put yourselves back into the primitive world there would be so much outside of yourselves and so little inside that anything could happen, all the world would begin to act in a queer way, trees to talk, animals to do strange things, ghosts to appear.

Now, increase your consciousness and these phenomena will all vanish, they were only expressing to you what you yourself thought.

The trees will no longer talk, and no ghosts will walk.

This is the progress of man, that he depotentiates the outside world; the last remnant is the idea of an absolute God, or such figures as the anima and animus.

The more you increase your consciousness the less these things exist.

This is what the East says.

They came to it from a continuity of the experience of living,

I came to it through psychology.

People often reproach me with materialism.

This is not materialism at all, it simply advances the importance of what we call the psyche.

We have not the faintest idea what the psyche is, we have not the faintest idea what we are,

We do not know, and it is childish to say that we do.

Mrs. Schevill: But you have not given us more examples of the natural mind.

We all admit that we have examples we might give but they are too personal to talk about.

Dr. Jung: That’s just it.

You never can get a woman to express her real thoughts, just as you can never get a man to tell his real feelings.

To give examples of these things is always going to the core. I have a great many but they are very personal.
They would concern you or someone whom you know and that would never
do.

The natural mind is a very immediate thing and goes right to the core.

Often the son gets his first idea of the natural mind from his mother.

I could give you another aspect of the natural mind; if the boy is strong and full of the devil he can resist it, but if not then he may be crushed by it-poisoned.

Mothers are capable of injuring their sons by letting loose their natural minds.

When I was a little boy my father was a clergyman in a city which is famous for its narrow-mindedness.

If I had lived on in that set I should have been completely suffocated.

People were living in the actual rooms where their ancestors had lived for hundreds of years, with portraits of them hanging on the walls, by Diirer and Holbein.

One of my best friends had a library which dated from 1680 to 1790, a library that simply remained as it was, nothing new was ever added to it.

The whole atmosphere of this life was tremendously captivating.

The natural mind says that a boy can never get out of it. Of course I had to create my whole life anew, I had to work it out.

At a very critical moment in my life, when I was working very hard, my mother came to see me.

My mother loved me very much and tried to help me, but she could undermine me with her natural mind.

I had been working very hard on my association tests and my walls were covered with charts, when my mother came unexpectedly to visit me. She looked all around my walls and said, "Do those things really mean anything?"

What she said was thin as air but it fell on me heavier than tons of lead. I did not touch a pen for three days.

If I had been a weak boy I would have been crushed and said, "Of course, it is no good," and given up.

My mother would have said that she loved me and meant nothing by it, but man is a civilized being and his greatest danger is nature.

Many men remain nice spectres painted on the wall, the devils in them are all killed; the mother has eaten them with her natural mind.

A good mother would not use her natural mind on her son, as a good father would not use his natural feeling on his daughter.

Well, I had a terrific fit of anger and then I could work again.

The next dream [3] follows.

The patient says: "It is as if I were seeing a sort of steamroller from a point above. The machine is going and is apparently making a road, forming a particular pattern
like a labyrinth."

And in the dream he thinks, "That is my analysis"; and then he is in the picture which he has looked at from above.

He is standing at the bifurcation of the road in a wood, and he does not know which way to go.

At first he did not pay much attention to the arabesque the machine was making.

The patient’s association with his position above is that one can see

things more in their true relation, less personally, while when one is closer the machine dominates.

About the road machine he says: "I have read in a technical paper that with these machines one can make a macadam road in a relatively short time."

The arabesque association is:

"There is no sense in building roads that lead nowhere." (I reply that the particular design these roads make may lead somewhere.)

He says, "This design looks like a puzzle. Perhaps if one has the necessary patience one can find the goal, perhaps it means I must have patience if I want to get anywhere with my analysis.

The bifurcation of the road might come from the conversation about the preceding dream.

The doctor said to me there is no compulsion to go through analysis if the problem seems too difficult."

Apparently I had told him that he should think about whether he felt a resistance and whether he wished to go on.

He associates in a wood with Dante’s Divine Comedy.

This is a known symbol of the Middle Ages, and it means the descent into the unconscious. Dante loses his way then finds the descent into the unconscious.

The patient thinks also of another old story, dating about 1450, of the monk who lost his way in the Black Forest and a wolf becomes his guide to the Lower World.

One thing is quite conspicuous, the motive of the "machine" is on his mind.

When a subsequent dream takes up the problem of a previous dream it means that the analysis of the previous dream has not been exhaustive.

His problem is a sex one.

When a man comes to something urgent it is always expressed by sex.

The unconscious says, "What about sexuality now?" so the problem is not finished.

A man has to deal with his active urgent type of sexuality.

In a woman it is not so; it only becomes so in the second half of life; in the beginning it is not so.

With a man sexuality becomes the symbol for the urge of what has to be.

The fact that he is placed high above the machine means he could be less personal, less difficult.

He could see himself and his problem more impersonally as Mr. and Mrs. Ant who are having some dispute about ant sexuality and Mr. Ant’s interest in another ant, and then he can look at it easily.

Even a steamroller looks smaller when you look down from an airplane; everything is Lilliputian.

When you are high up you are no longer under the power of the steamroller, you see the road, the way in; when you are near you see the power of the machine, the dirt and the noise and the fuss, but you cannot see what the roller is doing.

But from above you see a symmetrical pattern.

In a dream a pattern always makes sense of a sort.

He says, "It is very interesting to see that the apparently meaningless pattern is a labyrinth."

That is what he must get into his mind-once in there is no way out.

That is why he is avoiding it.

Of course, no one wants to get into a place where there is no way out, but that is just what he must see.

If he is going to go into analysis he must see that he must go through that way.

There is no escape from himself. He is getting into something from which there is no escape.

He thinks, "That is analysis."

In the next part of the dream he is at the parting of the roads.

Shall he go on?

He notices that he is in a wood, like the Divine Comedy.

That is the divine comedy of Man.

In the drawing of the pattern the road may begin anywhere, and he noticed at the end that he was no longer on the road made by the steamroller, but on a spiral foot-path.

The whole plan is symmetrical: outside are very bewildering roads, but presenting an unmistakable pattern, and inside is a spiral made by his own feet.

He is the man of woe and joy, the one who makes the two movements, high above and deep below.

Gilgamesh is shown in greatest joy and deepest despair, rising to the greatest heights and descending to the lowest depths.

The idea of the complete life is the enormous swing from high to low, from low to high; from extra version to introversion and vice versa.

If life does not contain the pairs of opposites, it is just a straight line.

It is just as if you did not breathe, it is just as though you did not live.

When life is lived as rhythm, diastole and systole, then it is a whole, it is approaching completion.

So when the dreamer looks at himself in a three-dimensional (temporal) way, it is in and out, but if he sees himself sub specie aeternitatis, then he is suspended in the water of life, breathing back and forth as a cell.

When the steamroller, the rhythmic quality of life, has fulfilled its duty, this particular movement of in and out can branch off and become a spiral.

In that inner sphere the man can give up moving back and forth and the rhythm is then like the life of a plant.

This pattern suggests something exceedingly meaningful, and it is surely most significant that the dream says,

"Here you are in the mythological situation of the hero, like Hercules.

You are in the wood of the Divine Comedy."

Remember how Dante swung from heaven to hell, from hell to heaven.

Dreams are very marvellous. They stop just where a great artist would leave the drama.

The great question of fate has been put to this man-are you a hero?

Which way are you going to take?

We must wait for the man’s answer.

Mr. Gibb: Isn’t he already lost in the wood?

Dr. Jung: Well, he could run away. Do you think he will run away?

Mr. Roper: The roads in the outer designs intermingle continuously and never cross.

Dr.Jung: Well, we have not exhausted all the possibilities.

There are at least two melodies.

A second line is weaving through which has far less swing; the one is larger, the other smaller.

I do not know exactly what that hints at.

If I am right in the assumption that it means the rhythm of life, there is a wave-length of different amplitude. We have two amplitudes. - Man can live in an active
or a passive way, in a masculine or feminine way.

A man may be knocked by fate in some way, and be completely changed and become female, for he has a female wave-length as well.

The masculine amplitude is more excessive. In a woman it is less excessive.

-A woman less often flies off the handle, or loses herself inthe world.

When she does she loses herself altogether, but she rarely does.

A man must be able to get out into the world with its greater risks in order to adapt.

Women often get the shock of their lives when they see how their husbands act in their business lives.  Carl Jung, Dream Analysis Seminar, Pages 93-102

1. https://carljungdepthpsychologysite.blog/2020/06/13/carl-jung-depth-psychology-group-on-facebook/

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### 1.1.12 Carl Jung's review of Upton Sinclair's "A Personal Jesus." (2023-08-14 05:02)

**[1]The Carl Jung Depth Psychology Facebook Group**

To Upton Sinclair

Dear Mr. Sinclair, 3 November 1952

I have read your book A Personal Jesus carefully and with great interest.

It is certainly of great merit and will help your public to appreciate a religious figure from a new angle.

I was curious to see in which way you would tackle such a difficult task as the reconstruction of a Jesus biography.

Being the son of a parson, and having grown up in an atmosphere steeped in theology, I learnt about a number of attempts such as those of Strauss, Renan, Moore etc., and in later years I was an ardent reader of A. Schweitzer's work.

I have repeatedly, i.e., at different phases of my life, tried to realize what kind of personality-explaining the whole effect of its existence could be reconstructed from the scanty historical evidence offered by the New Testament.

Having had a good deal of psychological experience, I should have been sufficiently equipped for such a task, but in the end I came to the conclusion that, owing on the one hand to the paucity of historical data, and on the other to the abundance of mythological admixtures, I was unable to reconstruct a personal character free from rather fatal contradictions.

You have certainly succeeded in presenting an acceptable picture of a certain Jesus.

I should venture to say that it is even a likely portrait of such a presumably unique character.

It may even be convincing to a modern American mind, but seen from the standpoint of a European scientist, your modus procedendi seems to be a bit too selective; that is, you exclude too many authentic statements for no other reason than that they do not fit in with your premises, for instance, predestination and esoterism, which cannot be excluded for textual reasons.

They cannot be dismissed as mere interpolations.

There is also incontestable textual evidence for the fact that Jesus foresaw his tragic end.

Moreover, you exclude practically the whole overwhelming amount of eschatology, the authenticity of which is undeniable whether it offends our reason or not.

Then you paint a portrait; though of the highest literary quality, it is subject to the same critique you apply to John the Evangelist (p. 15 5 seq.): "We are going to learn what this Hellenized intellectual thinks about Jesus."

We learn from your book what a modern American writer "thinks about Jesus."

This is not meant to be derogatory; on the contrary, it merely shows my perplexity.

Surely we can draw a portrait of Jesus that does not offend our rationalism, but it is done at the expense of our loyalty to the textual authority.

As a matter of fact, we can omit nothing from the authentic text.

We cannot create a true picture of Hermetic philosophy in the IVth century if we dismiss half of the libelli contained in the Corpus Hermeticum.

The New Testament as it stands is the "Corpus Christianum," which is to be accepted as a whole or not at all.

We can dismiss nothing that stands up to a reasonable philological critique.

We cannot suppress any single contradiction because we have no anterior or better or more reliable evidence.

We have to take the whole and make the best of it.

The "Corpus Christianum" tells the story of a God-Man and of the various ways in which His life and teaching were understood.

If Jesus was, as you portray Him, a rationally understandable teacher of fine morals and a devout believer in a good Father-God, why should the Gospels be stuffed with miracle stories and He Himself saddled with esoteric and eschatological statements, showing Him in the role of a Son-God and cosmological saviour?

If Jesus had indeed been nothing but a great teacher hopelessly mistaken in His messianic expectations, we should be at a complete loss in understanding His historical effect, which is so clearly visible in the New Testament.

If, on the other hand, we cannot understand by rational means what a God-Man is, then we don’t know what the New Testament is all about.

But it would be just our task to understand what they meant by a "God-Man."

You give an excellent picture of a possible religious teacher, but you give us no understanding of what the New Testament tries to tell, namely the life, fate, and effect of a God-Man, whom we are asked to believe to be a divine revelation.

These are the reasons why I should propose to deal with the Christian Urphiinomen in a somewhat different way.

I think we ought to admit that we don't understand the riddle of the New Testament.

With our present means we cannot unravel a rational story from it unless we interfere with the texts.

If we take this risk we can read various stories into the texts and we can even give them a certain amount of probability:

1. Jesus is an idealistic, religious teacher of great wisdom, who knows that His teaching would make the necessary impression only if He were willing to sacrifice His life for it.

Thus He forces the issue in complete foreknowledge of the facts which He intends to happen.

1. Jesus is a highly strung, forceful personality, forever at variance with His surroundings, and possessed of a terrific will to power.

Yet being of superior intelligence, He perceives that it would not do to assert it on the worldly plane of political sedition as so many similar zealots in His days had done.

He rather prefers the role of the old prophet and reformer of His people, and He institutes a spiritual kingdom instead of an unsuccessful political rebellion.

For this purpose He adopts not only the messianic Old Testament expectations, but also the then popular "Son of Man" figure in the Book of Enoch.

But meddling with the political whirlpool in Jerusalem, He gets Himself caught in its intrigues and meets a tragic end with a full recognition of His failure.

1. Jesus is an incarnation of the Father-God. As a God-Man He walks the earth drawing to Himself the iKA£KroF of His Father, Announcing the message of universal salvation and being mostly misunderstood. As the crowning of His short career, He performs the supreme sacrifice in offering Himself up as the perfect host, and thus redeems mankind from eternal perdition.

You can make out a pretty good case from the texts for each of these three highly different variants, with the necessary omissions and violations of scriptural authority.

The first and second variants are "rational," i.e., they happen to be within the frame of our contemporary understanding, while the third is definitely outside it; although up to about zoo years ago nobody thought so.

If we avoid violations of the authentic texts, we have to take into consideration the three possibilities, and perhaps some more, and then we must try to find out which theory would fit the complete picture.

Since the Gospels do not give, and do not even intend to give, a biography of the Lord, the mere reconstruction of a life of Jesus could never explain the picture given by the texts.

The little we know of His biography must needs be supplemented by a very careful study of the peculiar mental and spiritual atmosphere of the time and place of the gospel writers.

People at that time were highly Hellenized . Jesus Himself was under the influence of eschatological literature, as v1C.., lw8pw7rov8 bears out. (Cf. also the synagogue of the Dura Europos, which throws a new light on Jewish syncretism.)

That we call "Jesus Christ" is-I am afraid-much less a biographical problem than a social, i.e., collective, phenomenon, created by the coincidence of an ill-defined yet remarkable personality with a highly peculiar Zeitgeist that has its own no less remarkable psychology.

I must, dear Sir, apologize for the length of my letter.

Having myself given a great deal of thought to the problem of Jesus, and having also done some spadework in this field, I felt I had to give you an account of how and where I slipped up in trying to cope with the challenge of the Christian enigma.

Sure enough, we must believe in Reason.

But it should not prevent us from recognizing a mystery when we meet one.

It seems to me that no rational biography could explain one of the most "irrational" effects ever observed in the history of man.

I believe that this problem can only be approached through his history and comparative psychology of symbols.

Attempts in this direction have already yielded some interesting results. (Unfortunately there are no English publications yet to which I could refer.)

I am deeply obliged to you for your kind attention and I remain,

Yours sincerely,

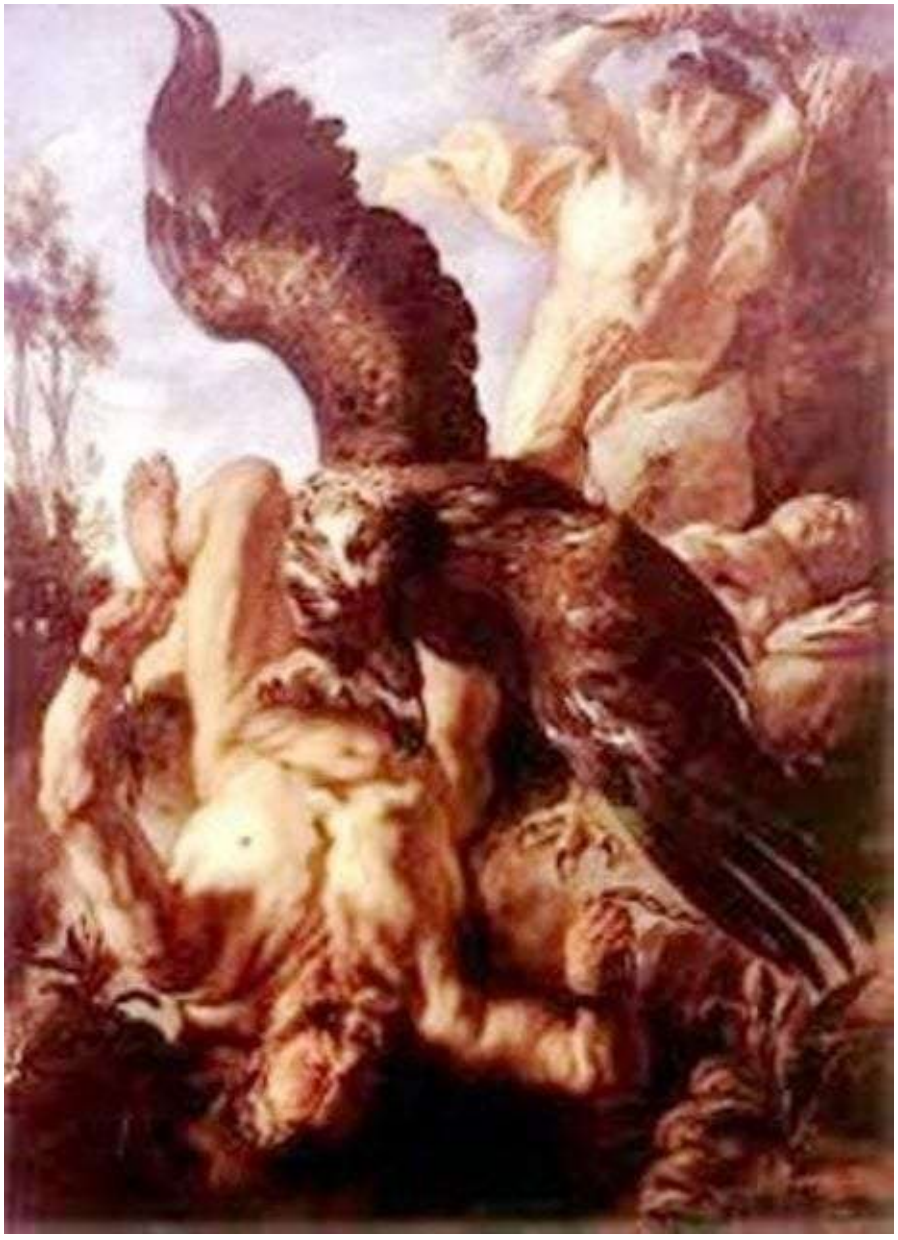
C.G. Jung Carl Jung, Letters Vol. II, Pages 87-91.

1. https://carljungdepthpsychologysite.blog/2020/06/20/the-carl-jung-depth-psychology-facebook-group/
2. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?dchild=1&keywords=jung+letters+volume+2&qid=1596273796&sr=8-1

### 1.1.13 1. The realm of the psyche is immeasurably great and filled with living reality. (2023-08-15 05:27)

# The realm of the psyche is immeasurably great and filled with living reality.

[1]



To R. J. Zwi Werblowsky

Dear Dr. Werblowsky, 17 June 1952

Many thanks for kindly sending me your critical reflections.

For me they are valuable and interesting as the reactions of an (almost) non-participant.

From touching lightly on psychology you have already acquired a "golden finger" and must now give forthright answers before the world.

This happens even with people who have said "good day" to me only once.

I don’t know whether I ought to be glad that my desperate attempts to do justice to the reality of the psyche are accounted "ingenious ambiguity."

At least it acknowledges my efforts to reflect, as best I can, the "ingenious ambiguity" of the psyche.

For me the psyche is an almost infinite phenomenon.

I absolutely don’t know what it is in itself and know only very vaguely what it is not.

Also, I know only to a limited degree what is individual about the psyche and what is universal.

It seems to me a sort of all-encompassing system of relationships, in which "material" and "spiritual" are primarily designations for potentialities that transcend consciousness.

I can say of nothing that it is "only psychic," for everything in my immediate experience is psychic in the first place.

I live in a "perceptual world" but not in a self-subsistent one.

The latter is real enough but we have only indirect information about it.

This is as true of outer objects as of "inner" ones, of material existents and the archetypal factors we could also call €t87J.

No matter what I speak about, the two worlds interpenetrate in it more or less.

This is unavoidable, for our language is a faithful reflection of the psychic phenomenon with its dual aspect "perceptual" and "imaginary."

When I say "God" the dual aspect of the ens absolutum and the hydrogen atom (or particle + wave ) is already implicit in it.

I try to speak "neutrally."

(Prof. Pauli would say: the "neutral language" between "physical" and "archetypal.")

The language I speak must be ambiguous, must have two meanings, in order to do justice to the dual aspect of
our psychic nature.

I strive quite consciously and deliberately for ambiguity of expression, because it is superior to unequivocalness and reflects the nature of life.

My whole temperament inclines me to be very unequivocal indeed.

That is not difficult, but it would be at the cost of truth.

I purposely allow all the overtones and undertones to be heard, partly because they are there anyway, and partly because they give a fuller picture of reality.

Unequivocalness makes sense only in establishing facts but not in interpreting them; for "meaning" is not a tautology but always includes more in itself than the concrete object of which it is predicated.

I define myself as an empiricist, for after all I have to be something respectable.

You yourself admit that I am a poor philosopher, and naturally I don't like being something inferior.

As an empiricist I have at least accomplished something.

If a man is a good shoemaker and knows he is one, people will not inscribe on his tombstone that he was a bad Hat-maker because he once made an unsatisfactory hat.

I am, more specifically, simply a psychiatrist, for my essential problem, to which all my efforts are directed, is psychic disturbance: its
phenomenology, aetiology, and teleology.

Everything else is secondary for me.

I do not feel called upon to found a religion, nor to proclaim my belief in one.

I am not engaged in philosophy, but merely in thinking within the framework of the special task that is laid upon me: to be a proper psychiatrist, a healer of the soul.

This is what I have discovered myself to be, and this is how I function as a member of society.

Nothing would seem more nonsensical and fruitless for me than to speculate about things I cannot prove, let alone know.

I am quite prepared to grant that others may know more about them than I.

I do not know, for example, how God could ever be experienced apart from human experience.

If I do not experience him, how can I say that he exists?

But my experience is extremely small and narrow, and so, in spite of oppressive intimations of the infinite, what
I experience is also small and in the likeness of man-a fact which emerges clearly when one tries to express it.

In our experience everything gets tainted with the ambiguity of the psyche.

The greatest experience is also the smallest and narrowest, and for that reason one hesitates to boast about it,
let alone philosophize about it.

One is after all too small and too incompetent to be able to afford any such arrogance.

That is why I prefer ambiguous language, since it does equal justice to the subjectivity of the archetypal idea and to the autonomy of the archetype. "God," for example, is on the one hand an inexpressible ens potentissimum, and on the other hand an exceedingly inadequate token and expression of human impotence and perplexity-an experience, therefore, of the most paradoxical nature.

The realm of the psyche is immeasurably great and filled with living reality.

At its brink lies the secret of matter and of spirit.

I do not know whether this schema means anything to you or not.

For me it is the frame within which I can express my experience.

With best regards,

Yours sincerely,

C.G. Jung  Carl Jung, Letters Vol. II, Pages 69-71.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/08/115b2-1werblowsky.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?dchild=1&keywords=jung+letters+volume+2&qid=1596273796&sr=8-1

### 1.1.14 Carl Jung: “Our life is like the course of the sun.” (2023-08-16 07:08)

**Carl Jung: “Our life is like the course of the sun.”**

[1]

[2]The Collected Works of C. G. Jung, Vol. 7: Two Essays on Analytical Psychology

In the morning it gains continually in strength until it reaches the zenith-heat of high noon.

Then comes the enantiodromia: the steady forward movement no longer denotes an increase, but a decrease, in strength.

Thus our task in handling a young person is different from the task of handling an older person.

In the former case, it is enough to clear away all the obstacles that hinder expansion and ascent; in the latter, we must nurture everything that assists the descent.

An inexperienced youth thinks one can let the old people go, because not much more can happen to them anyway: they have their lives behind them and are no better than petrified pillars of the past.

But it is a great mistake to suppose that the meaning of life is exhausted with the period of youth and expansion; that, for example, a woman who has passed the menopause is "finished"

The afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different.

Man has two aims: the first is the natural aim, the begetting of children and the business of protecting the brood; to this belongs the acquisition of money and social position.

When this aim has been reached a new phase begins: the cultural aim.

For the attainment of the former we have the help of nature and, on top of that, education; for the attainment of the latter, little or nothing helps.

Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe.

This is what makes the transition from the natural to the cultural phase so terribly difficult and bitter for many people; they cling to the illusion of youth or to their children hoping to salvage in this way a last little
scrap of youth.

One sees it especially in mothers, who find their sole meaning in their children and imagine they will sink into a bottomless void when they have to give them up.

No wonder that many bad neuroses appear at the onset of life’s afternoon.

It is a sort of second puberty, another "storm and stress" period, not infrequently accompanied by tempests of passion—the "dangerous age."

But the problems that crop up at this age are no longer to be solved by the old recipes: the hand of this clock cannot be put back.

What youth found and must find outside, the man of life’s afternoon must find within himself.

Here we face new problems which often cause the doctor no light headache.

The transition from morning to afternoon means a revaluation of the earlier values.

There comes the urgent need to appreciate the value of the opposite of our former ideals, to perceive the error in our former convictions, to recognize the untruth in our former truth, and to feel how much
antagonism and even hatred lay in what, until now, had passed for love.

Not a few of those who are drawn into the conflict of opposites jettison everything that had previously seemed to them good and worth striving for; they try to live in complete opposition to their former
ego.

Changes of profession, divorces, religious convulsions, apostasies of every description, are the symptoms of this swing over to the opposite.

The snag about a radical conversion into one's opposite is that one's former life suffers repression and thus produces just as unbalanced a state as existed before, when the counterparts of the conscious
virtues and values were still repressed and unconscious.

Just as before, perhaps, neurotic disorders arose because the opposing fantasies were unconscious, so now other disorders arise through the repression of former idols.

It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist. It has only become relative.

Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy.

Energy necessarily depends on a pre-existing polarity, without which there could be no energy.

There must always be high and low, hot and cold, etc., so that the equilibrating process—which is energy —can take place.

Therefore the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier one-sidedness.

And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss.

One who acts in this way empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Pages 74-75

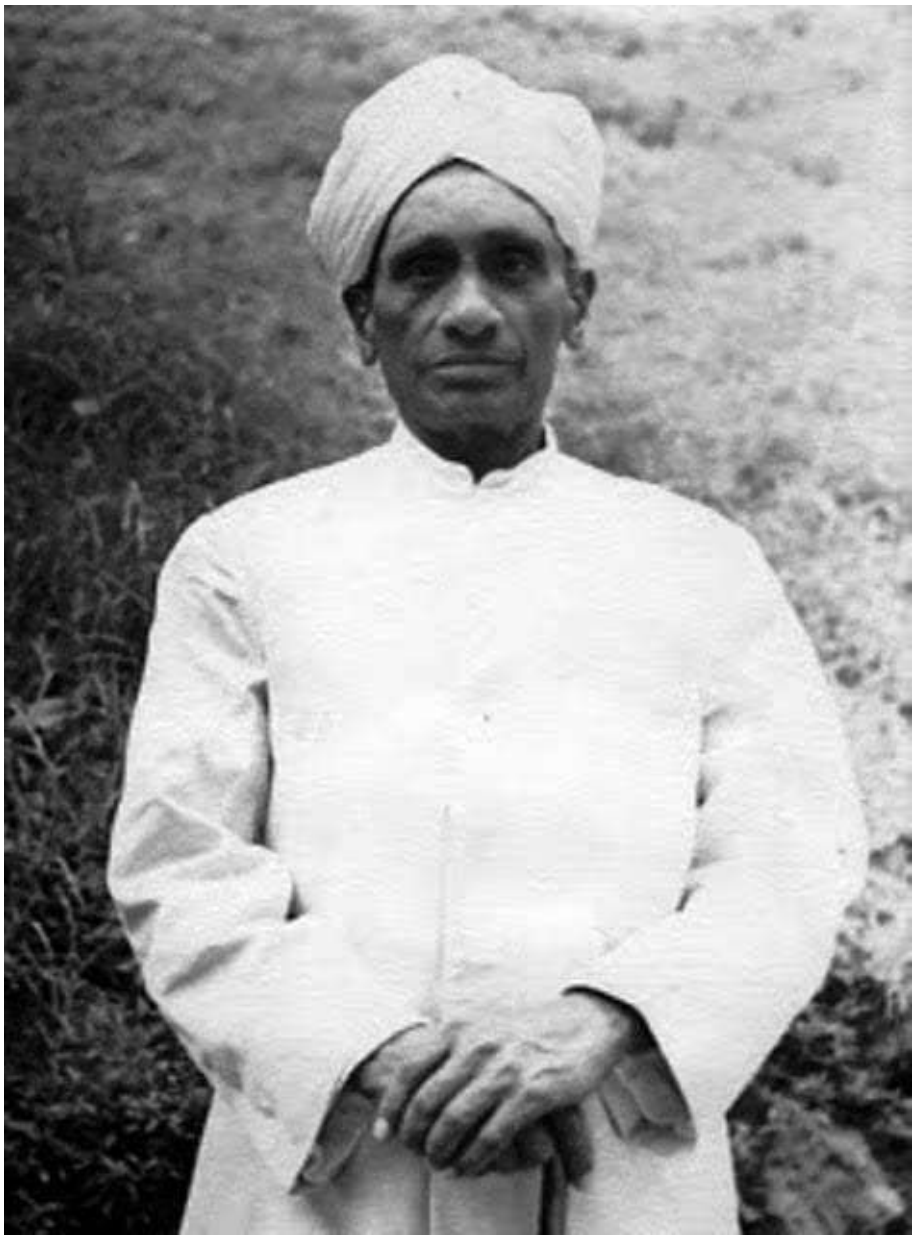
1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/98cb3-1.jpg

2. https://www.amazon.com/Collected-Works-Jung-Vol-Analytical/dp/0691017824/ref=sr_1_1?dchild=1&keywords=jung+volume+7&qid=1594129487&sr=8-1

### 1.1.15 Carl Jung: ... the empirical existence of an ego... (2023-08-17 05:41)

**[1]Carl Jung Depth Psychology Facebook Group**

[2]



To V. Subrahamanya Iyer

Dear Sir, 9 January 1939

You are quite right, Schopenhauer was by no means in a position to have a complete insight into and an understanding of the Upanishads, since in those days the Upanishads were only known in the very imperfect Latin rendering of A. du Perron, who brought them over in the form of the so-called Oupnekhat at the beginning of the 19th century.

I quite agree with you that deep sleep or any state of complete unconsciousness is beyond pain and pleasure, but also beyond consciousness, so that when the complete state of being beyond pleasure and pain is achieved, there is nobody there that could be conscious of it.

It is true however that if somebody survives that condition, for instance by waking up from deep sleep or from unconsciousness, he might say: "I must have been unconscious, I felt nothing."

Or if he has an agreeable feeling left over from his deep sleep: "I had a very good and pleasurable sleep without dreams."

But while he was asleep or unconscious, he was not aware of it, at least we cannot prove that there was anybody aware of that condition.

It is of course a merely theoretical statement when I say that complete unconsciousness, i.e., a complete overcoming of pain and pleasure and ego, would be just death.

By such a statement I only want to say that as long as I'm conscious of something, my mind is not contentless and not egoless, since I am aware of a definite state in which I find myself.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'T' only when they have found their ego.

The ego, therefore, is rather a find or an experience and not a creation.

We rather might say: the empirical existence of an ego is a condition through which continuous consciousness becomes possible.

For we know that the sort of impersonal consciousness observed in little children is not continuous but of a dissociated and insular character.

I know it is a special feature of Indian thought that consciousness is assumed to have a metaphysical and pre-human existence.

We are convinced that only what we call the unconscious mind, which is per definition a psyche not conscious to anybody, has pre-human and preconscious existence.

What we call the unconscious is an exact replica of the Indian concept of super- or supreme consciousness.

As far as my knowledge goes, however, we have no evidence at all in favor of the hypothesis that a pre-human and preconscious psyche is conscious to anybody and therefore a consciousness.

Concerning your last question I want to say that I quite agree that there is nothing in or of the material world that is not a projection of the human mind, since anything we experience and are able to express through thought is alien to our mind.

Through experience and mental assimilation it has become part of our mind and thus it has become essentially psychic.

Inasmuch as a material thing does not enter our consciousness it is not experienced and we cannot say for certain that it does exist.

Whatever we touch or come in contact with immediately changes into a psychic content, so we are enclosed by a world of psychic images, some of which bear the label "of material origin," others the label "of spiritual origin."

But how those things look as material things in themselves or as spiritual things in themselves we do not know, since we can experience them only as psychic contents and nothing else.

But I cannot say that material things or spiritual things in themse1ves are of psychic nature, although it may be that there is no other kind of existence but a psychic one.

If that is the case, then matter would be nothing but a definiteness of divine thought, as Tantrism suggests.

I have no objection to such an hypothesis, but the Western mind has renounced metaphysical assertions which are per definition not verifiable, if only recently so.

In the Middle Ages up to the 19th century we still believed in the possibility of metaphysical assertions.

India, it seems to me, is still convinced of the possibility of metaphysical assertions. Perhaps she is right and perhaps not.

Hoping you are always in good health and active as ever, I remain, dear Sir, Yours devotedly,

C.G. Jung, [Letters Volume 1; Pages 254-255]

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/08/1e8de-iyer.jpg

3. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=3NWWNXITGIXSC&dchild=1&keywords=jung+letters+volume+1&qid=1596278272&sprefix=jun

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### 1.1.16 Carl Jung: ...free will only exists within the limits of consciousness (2023-08-18 05:46)

**Carl Jung: ...free will only exists within the limits of consciousness**

**[1]Carl Jung Depth Psychology Facebook Group**

[2]

**[3]Letters of C. G. Jung: Volume I, 1906-1950 (Vol 1)**

To Swami Devatmananda

Dear Sir, 9 February 1937

It is exceedingly difficult to explain the nature of the archetypal to somebody who does not know about the empirical material we are dealing with in psychology.

The only parallel I can point to outside the psychological field is the so-called mythological motif in myths, legends, folklore, and religions.

If you study such a motif you will find that it is by no means outright, but a living structure representing something that could be called an image. Inasmuch as legends etc. are transmitted by tradition, the archetypes are consciously acquired, but inasmuch as archetypes are found in the mind of the insane as well as in normal dreams quite outside all tradition, archetypes appear also to be contents of the collective unconscious and their existence in the individual mind can only be explained by inheritance.

Concerning your question about free will, the fact is that free will only exists within the limits of consciousness.

Beyond those limits there is mere compulsion.

Why there are people who have the will or a striving for the limitless

I don't know. I'm not a philosopher, I'm an empiricist.

But I admit there are such people. I know that in the East one explains the particular form of individual character by the doctrine of karma.

This is a doctrine which one can believe or disbelieve.

Being not a philosopher but an empiricist, I'm missing the objective evidence.

Science has no answer to questions which reach beyond human possibilities.

We have no evidence for the objective functions of the psyche apart from the living brain.

At all events there is no possibility whatever of examining such a psychological condition supposed to exist outside the human brain.

We can think all sorts of things about such a hypothetical condition, but the answer is unavoidably a mere assumption which may satisfy the human desire for a faith but not the desire for knowledge.

You will find the definition of the collective unconscious in my book Psychological Types.

The individual unconscious and the collective unconscious together form what I call the "self."

You will find that definition also in Psychological Types.

Sincerely yours,

C.G. Jung [Letters Volume 1, Page 227]

Note 1: In his later writings Jung developed and expanded the concept of the archetype considerably. He distinguished sharply between the irrepresentable, transcendental archetype per se and its visible manifestation in consciousness as the archetypal image or symbol. Moreover the archetype per se appears to be an a priori conditioning factor in the human psyche, comparable to the biological "pattern of behaviour," ”a ’disposition’ which starts functioning at a given moment in the development of the human mind and arranges the material of consciousness into definite patterns" ("Psychological Approach to the Dogma of the Trinity," CW 1 1 , par. 322 & n. 2).

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/08/e6512-swami.jpg
3. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=3NWWNXITGIXSC&dchild=1&keywords=jung+letters+volume+1&qid=1596278272&sprefix=jun

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### 1.1.17 I cannot speak of my imago Dei but only of the imago Dei. (2023-08-19 05:51)

**[1]Carl Jung Depth Psychology Facebook Group**

[2]

[3]Letters of C. G. Jung: Volume I, 1906-1950 (Vol 1)

To Pastor Max Frischknecht

Dear Pastor Frischknecht, 8 February 1946

Since it is apparent from your friendly letter and your essay that you are struggling to understand my views correctly, I am taking the liberty of writing you a very long letter.

Your careful study on the terrifying vision of the Blessed Brother Klaus for which I thank you very much, made interesting and enjoyable reading.

I agree entirely with what you say up to the point (p. 36) where you raise the question of the transcendent reason for the vision.

Your alternative is either "metaphysical God" or Brother Klaus's "own unconscious."

This is the caput draconis!

Unwittingly and unawares you impute to me a theory which I have been fighting against for decades, namely Freud's theory.

As you know, Freud derives the religious "illusion" from the individual's "own" unconscious, that is, from the personal unconscious.

There are empirical reasons that contradict this assumption.

I have summed them up in the hypothesis of the collective unconscious.

The personal unconscious is characterized by the fact that its contents are formed personally and are at the same time individual acquisitions which vary from man to man, so that everyone has his "own" unconscious.

The collective unconscious, on the contrary, is made up of contents which are formed personally only to a minor degree and in essentials not at all, are not individual acquisitions, are essentially the same everywhere, and do not vary from man to man.

This unconscious is like the air, which is the same everywhere, is breathed by everybody, and yet belongs to no one. Its contents (called archetypes) are the prior conditions or patterns of psychic formation in general.

They have an esse in potentia et in actu but not in re, for as res they are no longer what they were but have become psychic contents.

They are in themselves non-perceptible, irrepresentable (since they precede all representation), everywhere and "eternally" the same.

Hence there is only one collective unconscious, which is everywhere identical with itself, from which everything psychic takes shape before it is personalized, modified, assimilated, etc. by external influences.

In order to clarify this somewhat difficult concept I would like to take a parallel from mineralogy, the so-called crystal lattice.

This lattice represents the axial system of the crystal.

In the mother liquor it is invisible, as though not present, and yet it is present since first the ions aggregate round the (ideal) axial points of intersection, and then the molecules.

There is only the one crystal lattice for millions of crystals of the same chemical composition.

No individual crystal can speak of its lattice, since the lattice is the identical precondition for all of them (none of which concretizes it perfectly!).

It is everywhere the same and "eternal."

The theological parallel is the idea of likeness to God.

There is only one imago Dei, which belongs to the existential ground of all men.

I cannot speak of "my" imago Dei but only of "the" imago Dei.

It is the principle by which man is shaped, one and the same, immutable, eternal.

Al-Ghazzali sees in the "virtue" by reason of which the stone falls the will of Allah, Schopenhauer the blind Will, the physicist gravitation.

Would the modern theologian contest the right of the physicist to propound a theory of gravitation?

Maybe with the observation that this theory maintains that the stone falls merely for physical reasons, whereas obviously the process can only be explained in a correct and satisfactory manner if the stone falls by God’s will?

When, more than 30 years ago, I spoke of God as a "complex of ideas,” an image therefore, I only meant that a God-image is present in man, not, be it understood, in his conscious mind but in his unconscious, where it is inaccessible to criticism and arbitrary modification.

People instantly accused me of atheism.

I have never asserted that Brother Klaus’s vision of God sprang from his personal unconscious, but rather from that-we may well say-mysterious sphere of supra-personal factors which somehow underlie man.

Because this sphere is antecedent to man and is a sine qua non of his psychic life, I allow myself to call this ”psyche" (or whatever it may be) "divine" in contradistinction to "human," since even the theologians do not hesitate to conceive likeness to God as an imago DEI and hence divine.

To the simple" human psyche there is now attached this imago Dei, which complicates its simplicity somewhat. Incidentally, my use of "divine" is not to be understood sensu strictiori: in the ancient pharmacopoeia there is a lapis divinus, and in alchemy a divine water (which also means sulphuric acid ).

Your difficulty in understanding my way of looking at things is due to the incommensurability of standpoint.

As a theologian you adopt the standpoint of the scientia divina and see the world through God’s eye.

As a scientist I see with merely human eyes, judge by means of human understanding, and presume to no other knowledge than is afforded me by scientific insight.

I can therefore only establish that Brother Klaus did not see his image as a concrete, material figure in space, that it was not the product of delirium or intoxication, but was on the contrary "psychogenic," i.e., a psychic fact to be evaluated as a spontaneous product of certain processes in the "unconscious."

This "unconscious" consists, as I have said, of empirically demonstrable, subliminal contents (or contents that have become subliminal), and to that extent it is designated the "personal unconscious" and may therefore be considered altogether "psychic" (in contradistinction to "somatic").

But over and above this there seem to be contents which cannot be explained as individual acquisitions (they correspond to the complicated instinctual dispositions in the animal kingdom).

They correspond to the inherited modes of behaviour which are present a priori at any time. (Crystal lattice )

They influence psychic behaviour and express themselves in psychic forms; hence we speak of them as psychic contents, a facon de parler which does not accord badly with their phenomenology.

At bottom we naturally don’t know what their nature is since we know only their numinous effects.

We know as little about their origin as about the origin of cosmic rays. Beyond that I know nothing.

So-called "spiritual" existences are verifiable for me only as psychic (likewise, of course, all "metaphysical" existences).

This is the standpoint of the scientist and phenomenologist, to whom the thousand years of the Middle Ages have demonstrated ad oculos that there is the phenomenon of a consensus which claims the right and the capacity to explain the world• from God’s standpoint.

The scientist will only affirm that at all times and in all places there have been and still are very many people who think "theologically" and not "scientifically."

He does not by any means contest the possibility and possible validity of this thinking, only he doesn’t think like that.

The concept of the unconscious posits nothing, it designates only my unknowing.

I affirm only the evident fact that the vision rose up from the ground of the psyche.

Beyond this ground there are only precarious conjectures. But this is just where the scientia divina steps in, declaring it possesses a sure knowledge of all the things science doesn’t know.

This assertion, I willingly admit, is uncommonly interesting but not verifiable, so is not an object of scientific study in so far as it claims to be more than a phenomenon.

Science is human knowledge, theology divine knowledge. Therefore the two are incommensurable.

It is clear that theology has to "secularize" the psyche, for measured against the Creator all creatures are "bad earthen pots."

Souls, human beings, things, planets, the worlds of fixed stars shrink before God's eye into miserable ephemerids.

The ridiculously small eye of the scientist beholds vastnesses in the deeps of nature and their equivalents in the psyche.

The merest trifles appear wonderful to him, as for instance this paltry psychic organism to which such wonderful things happen.

The scientist must be content with the poverty of his merely human knowledge. The theologian sits. on top of a gigantic mountain, while the scientist toilsomely climbs up it way down below.

I do not dispute the possibility that the vision was sent to the blessed brother by God himself. But how should I know that this was so?

If I don't know something, neither do I know what I should believe about it, unless, for reasons unknown to me, I am compelled to believe.

But in the latter event my scientific conscience would say: "That too is a phenomenon the reasons for which you know nothing about."

It seems to me, therefore, that it is I who have to make my standpoint clear to the theologian rather than he his to me, which I am so intimately familiar with for historical and personal reasons.

It seems to me I would have no difficulty in thinking theologically.

But I find that theologians do not understand the scientific viewpoint.

How comes it, for instance, that you tax me with "theology"? Is the physicist with his gravitation or any other theory also going in for "theology"? (Certainly he competes with the theologian al-Ghazzali!)

Yours sincerely,

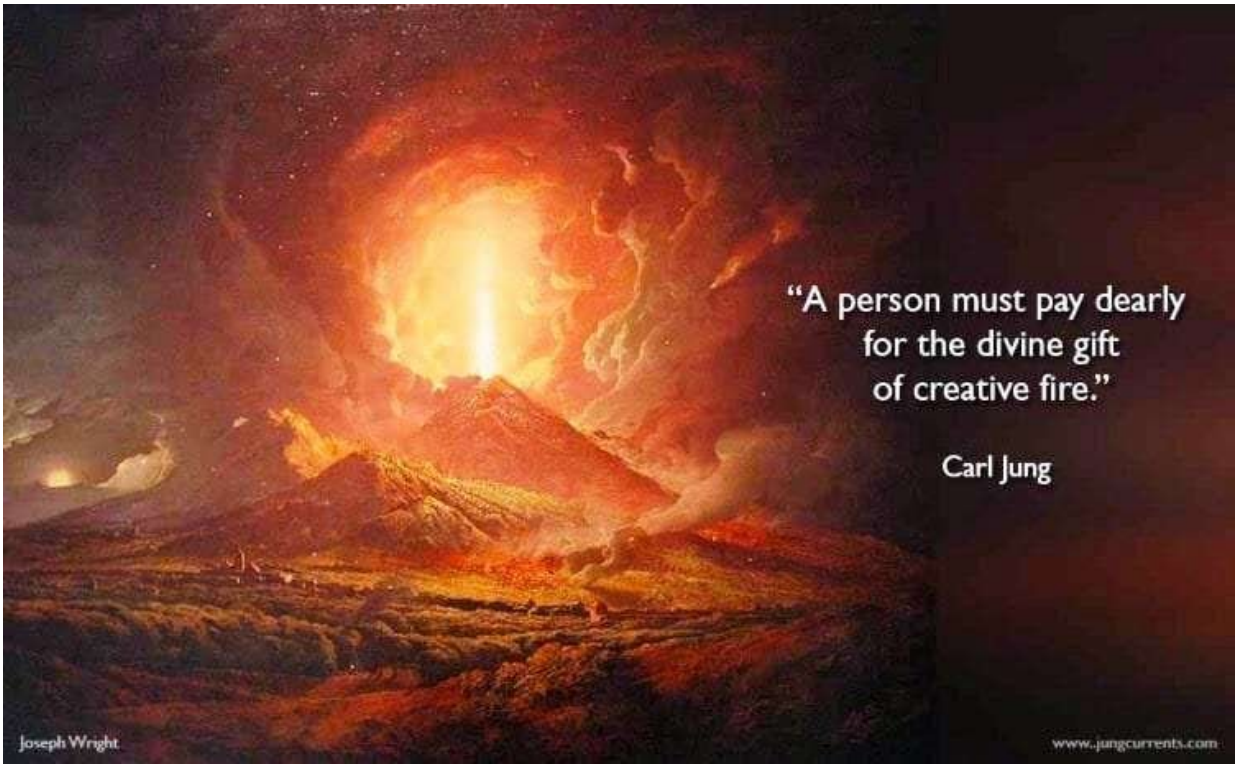
C. G. JUNG

P.S. I hope you will excuse this critical discussion. I always regret it when theologians take up a defensive position on the erroneous assumption that I want to put something else in the place of theology.

On the contrary, I thought that theologians, in view of their apologetics, would be glad

of psychological proofs which corroborate the rightness of their statements also on empirical grounds, even though this is possible only to a modest degree.

I have found that the little I have to put forward has helped a great many people to understand the facts of religion. The charisma of faith is not granted to all. [Letters Volume 1, Pages 408-412]



In this deification mystery you make
yourself into the vessel, and are a vessel of
creation in which the opposites reconcile...
Carl Jung, Liber Novus, Page 253.

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/08/249f4-max.jpg

3. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=3NWWNXITGIXSC&dchild=1&keywords=jung+letters+volume+1&qid=1596278272&sprefix=jun

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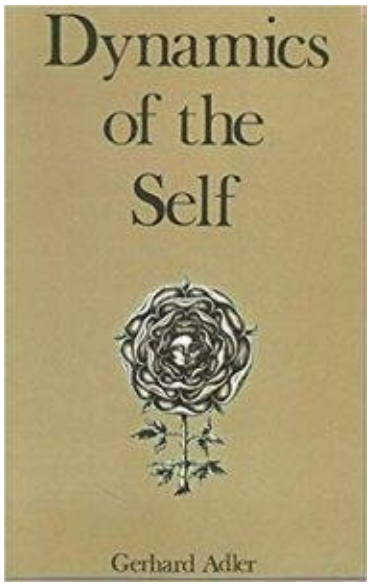
### 1.1.18 Gerhard Adler "Dynamics of the Self" - Quotations (2023-08-20 10:26)

**[1]Carl Jung Depth Psychology Group on Facebook**




[2]Dynamics of the Self by Gerhard Adler

It has often been remarked that Jung himself was the best advertisement for his ideas, that he represented the most convincing example of an integrated and individuated personality. Adler, Gerhard, Dynamics of the Self, Page 1

It is indeed not easy to grasp the full message of Jung without having met him in the flesh. Adler, Gerhard, Dynamics of the Self, Page 1

It was the last time I saw Jung, a few months before his death. It was a Sunday morning and I had gone out to his Tower at Bollingen. Adler, Gerhard, Dynamics of the Self, Page 1

Jung's discovery and experimental proof of complexes was an important step in putting the idea of the unconscious on firm ground. Adler, Gerhard, Dynamics of the Self, Page 2

Freud was the first to recognize and acknowledge the importance of Jung's discovery and it made him eager to make Jung's acquaintance and win his co-operation. Adler, Gerhard, Dynamics of the Self, Page 2

In consequence of this research Jung became the first psychiatrist to undertake the psychological treatment of schizophrenia, up to then thought unamenable to psychotherapy. Adler, Gerhard, Dynamics of the Self, Page 2

Jung’s work on complexes and schizophrenia led to his collaboration with Freud. Adler, Gerhard, Dynamics of the Self, Page 3

Freud could not accept Jung’s wider definition of the nature of the libido as not purely sexual and equally he could not accept Jung’s idea of the symbolic nature of incest. Gerhard Adler, Dynamics of the Self, Page 3

In spite of much bitterness engendered by it, Freud, towards the end of his life, could admit that Jung’s departure had been a serious loss to himself and to the psychoanalytical movement; Jung, for his part, continued to honour and respect Freud’s courageous pioneering in psychodynamics. Gerhard Adler, Dynamics of the Self, Page 3

Jung holds that the psyche cannot be understood from a purely causal point of view, but that this approach has to be complemented by a teleologic sense, according to which "causes are understood as means to an end" Gerhard Adler, Dynamics of the Self, Page 4

When something is ’symbolic,’ it means that a person divines its hidden, ungraspable nature and is trying desperately to capture in words the secret that eludes him. " Carl Jung, Dynamics of the Self, Page 4

It is noteworthy that in his last, unfinished work, An Outline of Psychoanalysis, written over twenty years after Jung had first formulated the concept of the collective unconscious, Freud came virtually to express the same idea. Gerhard Adler, Dynamics of the Self, Page 7

Jung’s preoccupation with the process of individuation was also the reason behind his alchemical studies to which he devoted so much of his later years. Gerhard Adler, Dynamics of the Self, Page 9

Needless to say, it was not so much religion in any traditional or dogmatic sense that was Jung’s concern as the individual’s own and immediate experience of religious contents and images. Gerhard Adler, Dynamics of the Self, Page 10

Synchronistic phenomena, and’ in particular those of ESP, convinced Jung of the existence of a transcendental "absolute knowledge", independent of the senses. Gerhard Adler, Dynamics of the Self, Page 10

Researches like these or into alchemy and religious symbolism have led to the frequent misunderstanding of Jung as a mystic, and he has often been attacked for lack of clarity and vagueness. Gerhard Adler, Dynamics of the Self, Page 10

Thus Jung has restored the dignity of the individual as the creative nuclear element of human civilization and created the basis for a new ethics, based on the authenticity and commitment of the individual. Gerhard Adler, Dynamics of the Self, Page 13

It is inherent in Jung’s concept of the self that it is active, and thus observable, through the whole of our life. Gerhard Adler, Dynamics of the Self, Page 16

Human nature has an invincible dread of becoming more conscious of itself. What nevertheless drives us to it is the self ... Conscious realization ... is in one sense an act of the ego's will, but in another sense it is a spontaneous manifestation of the self, which was always there. Carl Jung, Dynamics of the Self, Page 16

The protective circle is what Jung has described as mandala. Mandalas in the East are constructed and used as yantras, as instruments of contemplation. Gerhard Adler, Dynamics of the Self, Page 20

Jung reports that the Abbot of a as that of an inner synthesizing image which has to be constructed by imagination whenever the psychic balance is disturbed. lamaistic monastery explained to him the function of a mandala Gerhard Adler, Dynamics of the Self, Page 21

Natural man is not a self - he is the mass and a particle in the mass, collective to such a degree that he is not even sure of his own ego. Carl Jung, Dynamics of the Self, Page 27

This road can be described in Jung's words as "actualizing those contents of the unconscious which are outside nature, i.e., not a datum of our empirical world, and therefore an a priori of archetypal character." Gerhard Adler, Dynamics of the Self, Page 27

In "On the Nature of the Psyche" Jung has put forward the idea of the unconscious as a "multiple consciousness" with its own "luminosity". Gerhard Adler, Dynamics of the Self, Page 34

Jung has pointed out how the phenomenology of the birth of the divine child "always points back to an original state of nonrecognition", and how at the same time "the urge and compulsion to self-realization is a law of nature". Gerhard Adler, Dynamics of the Self, Page 49

Jung has pointed out that "art represents a process of self-regulation in the life of nations and epochs, "[I] and so "is best fitted to compensate the inadequacy of the present." Gerhard Adler, Dynamics of the Self, Page 64

In this connection we need only remember Jung's experience with the Pueblo Indians, whose daily rite of helping their father, the sun, in his journey across the sky gave them their special and meaningful place in the world. Gerhard Adler, Dynamics of the Self, Page 66

Jung has often pointed out that many people in a crisis can no longer find their way back to a religious collective and end up in a vacuum. Gerhard Adler, Dynamics of the Self, Page 66

This is where Jung's analytical psychology comes in: even though it is directed toward the sickness of the individual, it goes beyond the bounds of a pure therapy of the neuroses and expands into a cultural psychology, in which "sickness" is a symbol and starting point for wider insights. Gerhard Adler, Dynamics of the Self, Page 68

Jung pointed out that the para aspect of Hindu philosophy was for us a purely theoretical abstraction, just as the highest chakras of Kundalini Yoga transcend our concrete understanding and would be explicable only in a distant future. Gerhard Adler, Dynamics of the Self, Page 71

Jung repeatedly emphasizes this when he speaks of the self as the archetype of order and meaning, and Gerhard Dorn expresses the same thing as the "union of the whole man with the unus mundus". Gerhard Adler, Dynamics of the Self, Page 78

Jung himself came to lay more and more stress on the two principal aspects of analysis: the inner, subjective process of integration, and the objective process of relationship, which can be experienced only with a human partner. Gerhard Adler, Dynamics of the Self, Page 81

Is it not conceivable that a future age will look back on our age of atomic fission and fusion in exactly the same way as Jung's researches have taught us to look back on alchemy? Gerhard Adler, Dynamics of the Self, Page 85

I was 26 years old when I first went out to Zurich to start analysis with Jung. Gerhard Adler, Dynamics of the Self, Page 85

In the winter of 1934 I had gone to one of the by now almost legendary seminars which Jung used to give on Wednesday mornings at what was then the Psychological Club in Zurich. Gerhard Adler, Dynamics of the Self, Page 88

"The problem ·of crucifixion is the beginning of individuation, there is the secret meaning of the Christian symbolism, a path of blood and suffering - like any other step forward on the road of the evolution of human consciousness. Can man stand a further increase of consciousness? Carl Jung, Dynamics of the Self, Page 90

But I confess that I submitted to the divine power of this apparently unsurmountable problem and I consciously and intentionally made my life miserable, because I wanted God to be alive and free from the suffering man has put on him by loving his own reason more than God's secret intentions. Carl Jung, Dynamics of the Self, Page 90

There is a mystical fool in me that proved to be stronger than all my science. I think that God in his turn has bestowed life upon me and has saved me from petrification ... Carl Jung, Dynamics of the Self, Page 90

Thus I suffered and was miserable, but it seems that life was never wanting and in the blackest night even, and just there, by the grace of God, I could see a Great Light. Carl Jung, Dynamics of the Self, Page 90

When I read Jung's Memories for the first time I was deeply moved and disturbed by the immense loneliness which they revealed. Gerhard Adler, Dynamics of the Self, Page 91

With indignation he told me that he had been made the scapegoat for the breakdown of a patrician Swiss marriage, the partners of which he did not even know. Gerhard Adler, Dynamics of the Self, Page 91

So far from being a mere epiphenomenon or what has been called a Cartesian "ghost in the machine", the psyche was for Jung in his own words "superlatively real". Gerhard Adler, Dynamics of the Self, Page 94

Jung was only too aware of this quandary, but he had deliberately decided to forego "scientific" clarity for the sake of psychological truth which demands an "open" and equivocal

language, doing justice to the hidden and symbolical meaning of psychic processes. Gerhard Adler, Dynamics of the Self, Page 94

"I am always astounded to see that what is laid down, ordered, factual, is never enough to embrace the whole truth, that life always brims over the rim of every vessel". Boris Pasternak, Dynamics of the Self, Page 95

Jung's interest in every human phenomenon, every aspect of man's psyche, led him to the exploration of subjects which many people regarded as "unscientific". Gerhard Adler, Dynamics of the Self, Page 95

He [Carl Jung] had the courage to stand by his experiences even where they seemed to transcend the limits of rational explanation. Gerhard Adler, Dynamics of the Self, Page 95

Jung has written a foreword to the 1950 English translation of the I Ching where he calls it "a great and singular book". Gerhard Adler, Dynamics of the Self, Page 95

"Although this (sacrificial) act is an eternal happening, taking place within the divinity, man is nevertheless included in it as an essential component ... Just as, in the sacrificial act, God is both agens et patiens, so too is man according to his limited capacity ... " Gerhard Adler, Dynamics of the Self, Page 96

He [Jung] has shown the potentialities of human consciousness for further development, pointing in the direction of an ever deeper relation to the pregnant depth of the psyche and its reality. Gerhard Adler, Dynamics of the Self, Page 96

Henri Bergson once remarked that humanity has from all eternity been surrounded by electricity, but that it took milleniums until man discovered it. Gerhard Adler, Dynamics of the Self, Page 97

"Action as we know can take place only in the third dimension, and the fourth dimension is that which actually wants to grow into our conscious three-dimensional world. This realization is man's task par excellence. All culture is an extension of consciousness, and just as modern physics can no longer do without four-dimensional thinking, so our psychological view of the world will have to concern itself with these problems ... " Carl Jung, Dynamics of the Self, Page 98

I am constantly impressed by the interest of the young generation in Jung's ideas, or in such related books as those of Hermann Hesse, or the I Ching; and even more impressed by the seriousness of their searching which characterizes the best among them. Gerhard Adler, Dynamics of the Self, Page 100

On the one hand my primal experience of Jung's concepts was based on my analytical work with Jung himself and with the unforgettable Tony Wolff, and on the whole atmosphere of Zurich as it was in the early thirties. Gerhard Adler, Dynamics of the Self, Page 103

The Talmudists go to Freud, the Cabbalists come to me. Carl Jung, Dynamics of the Self, Page 108

As understanding deepens, the further removed it becomes from knowledge. Carl Jung,

Dynamics of the Self, Page 111

Between the conscious and the unconscious there is a kind of "uncertainty relationship" because the observer is inseparable from. the observed, and always disturbs it by the act of observation". Gerhard Adler, Dynamics of the Self, Page 112

In his obituary of Jung, Michael Fordham stated that for him Jung's incompatibility with Freud, and the resultant separation, appears a disaster "from which we will suffer and will continue to do so until we have repaired the damage" Gerhard Adler, Dynamics of the Self, Page 114

A phenomenon like the I Ching is not just a peripheral problem but is representative of the heart and essence of Jung's approach. Gerhard Adler, Dynamics of the Self, Page 114

The 'absolute knowledge' which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence. Such a form of existence can only be transcendental ... " Carl Jung, Dynamics of the Self, Page 116

While I thought I was learning how to live,

I have been learning how to die.

Leonardo da Vinci, Cadice Atlantico Gerhard Adler, Dynamics of the Self, Page 119

Jung, in his early writings, frequently deals with the phenomenon of forgetting, particularly in the form of amnesia. Gerhard Adler, Dynamics of the Self, Page 121

"the coming into consciousness of a memory-image which is not recognized as such in the first instance, but only secondarily, if at all, by means of subsequent recollection or abstract reasoning". Carl Jung, Dynamics of the Self, Page 121

Our birth is but a sleep and a forgetting;

The Soul that' rises with us, our life's Star,

Hath had elsewhere its setting,

And cometh from afar:

Not in entire forgetfulness,

And not in utter nakedness,

But trailing clouds of glory do we come

From God, who is our home ... Wordsworth, Dynamics of the Self, Page 133

Moreover, something is or seems,

That touches me with mystic gleams,

Like glimpses off forgotten dreams

Of something felt, like something here;

Of something done, I know not where;

Such as no language may declare. Tennyson, Dynamics of the Self, Page 133-134

it was a picture of something utterly alien and outside my experience, but on the other hand a most intense sentiment of deJa vu ... as .if I knew that dark-skinned man who had been waiting for me for five thousand years. Carl Jung, Dynamics of the Self, Page 134

"As always when an external event touches on some unconscious knowledge, this knowledge can reach consciousness. The event is recognized as a deja vu, and one remembers a pre-existent knowledge about it." Carl Jung, Dynamics of the Self, Page 136

"This is a warning that the neglected self can kill, but also that it is always there to re-mind us of our neglect on the one hand, and of our task on the other." Carl Jung, Dynamics of the Self, Page 140

"We should not try to 'get rid' of a neurosis, but rather to experience what it means, what it has to teach, what its purpose is. We should even learn to be thankful for it, otherwise we pass it by and miss the opportunity of getting to know ourselves as we really are. A neurosis is truly removed only when it has removed the false attitude of the ego. We do not cure it - it cures us. Carl Jung, Dynamics of the Self, Page 140

In the Bhagavad Gita Krishna knows all his births (IV, 5):

You and I, Arjuna,

Have lived many lives.

I remember them all:

You do not remember. Gerhard Adler, Dynamics of the Self, Page 144-145

"From the psychological point of view, life in the hereafter world seems to be a logical continuation of the psychic life of old age." But he continues: "We lack concrete proof that anything of us is preserved for eternity. At most we can say that there is some probability that something of our psyche continues beyond physical death. Whether what continues to exist is conscious of itself, we do not know either. " Carl Jung, Dynamics of the Self, Page 145

Time present and time past

Are both perhaps Present in time future,

And time future contained in time past. T.S. Eliot, Dynamics of the Self, Page 148

In his Memories Jung says that life after death can be only a psychic kind of life and he quotes with approval the dream of a woman of 60 which made it clear that "immediately after death people have to give accounts of the total experience of their lives" Gerhard Adler, Dynamics of the Self, Page 148

the sine qua non of all forms of higher spiritual development, whether we call it meditation, contemplation, yoga, or spiritual exercises .... Relinquishment of the ego is not an act of the will and not a result arbitrarily produced; it is an event, an occurrence, whose inner, compelling logic can be disguised only by wilful self-deception. In this case and at this moment the ability to 'let go' is of decisive importance. But since everything passes, the moment may come when the relinquished ego must be reinstated in its functions. Carl Jung, Dynamics of the Self, Page 158

...Mechthild von Magdeburg, living in the thirteenth century, exclaims, "Thou shall woo the nothingness, thou sha'll flee the ego," expressing again the need for egolessness, for forgetting, as the way towards the unio mystica Gerhard Adler, Dynamics of the Self, Page 159

"Where the creative man ends, there God begins". Meister Eckhardt, Dynamics of the Self, Page 159

"In order to see God's secret, you have to abandon senses and sensuality; you should concentrate on letting go of yourself, forgetting all the fore-named things". , Dionysius the Areopagite: Dynamics of the Self, Page 159

"Dear Child, drown into the divine ground, into your nothingness." To him [Johannes Tauler] the deus absconditus, "the divine darkness which is of unspeakable clarity", "Towards it carry your own abysmal darkness and let the abyss of the divine darkness illuminate you." Gerhard Adler, Dynamics of the Self, Page 159

Jacob Bohme, almost 150 years later, experiences the "Ungrund, the nothingness, which goes still deeper than God", Gerhard Adler, Dynamics of the Self, Page 159

"I forget everything in my longing to see God; and this abandonment and loneliness seems better than all the company in the world." St. Teresa of Avila, Dynamics of the Self, Page 160

Not I, the I that I am, know these things; but God knows them in me" "Yet not I, but Christ liveth in me (Gal. 2:20). Jacob Bohme, Dynamics of the Self, Page 160

With his gentle hand he wounded my neck

And caused all my senses to be suspended.

I remained, lost in oblivion; my face I reclined on the Beloved

All ceased and I abandoned myself,

Leaving my cares forgotten among the lilies. St. John of the Cross, 1 Gerhard Adler, Dynamics of the Self, Page 61

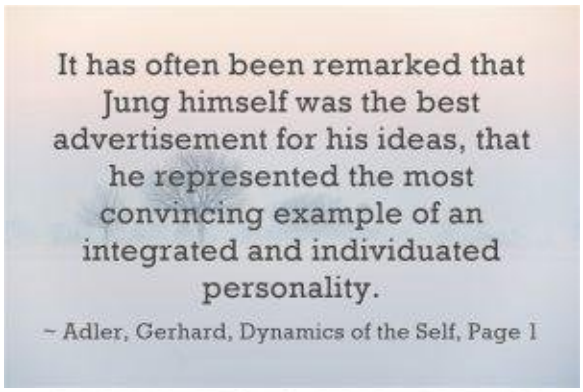
Rabbi Elimelekh said the Prayer of Sanctification on the Sabbath, he occasionally took out his watch and looked at it. For in that hour, his soul threatened to dissolve in bliss, and so he looked at his watch in order to steady himself in Time and the world. " Gerhard Adler, Dynamics of the Self, Page 161

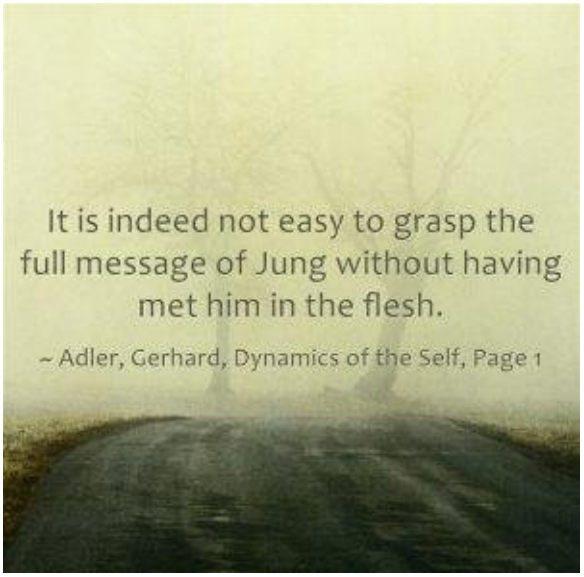
Are you willing to be made nothing? dipped into oblivion? If not, you will never really change. D.H. Lawrence, Dynamics of the Self, Page 162

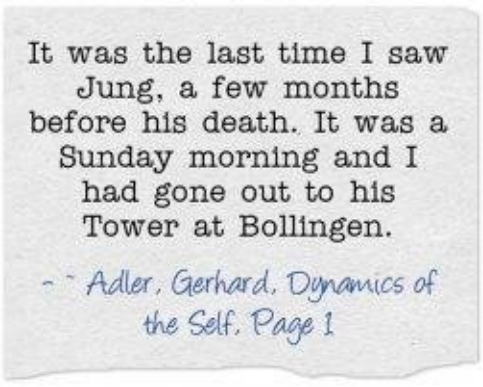
The overcoming of all the usual barriers between the individual and the Absolute is the great mystic achievement. In mystic states we both become one with the Absolute and we become aware of our oneness. William James, Dynamics of the Self, Page 162

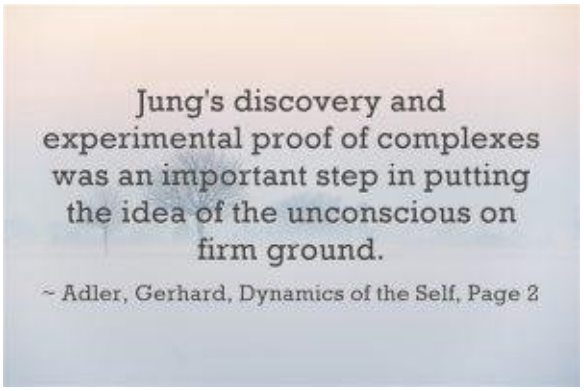
“Man’s task on earth is to achieve identity with the Absolute by passing beyond the realm of the mental" - "through a supra-mental stage; the mental level does not constitute the limit of man’s progress because it does not constitute the limit of his fundamental nature. ” Sri Aurobindo, Dynamics of the Self, Page 163

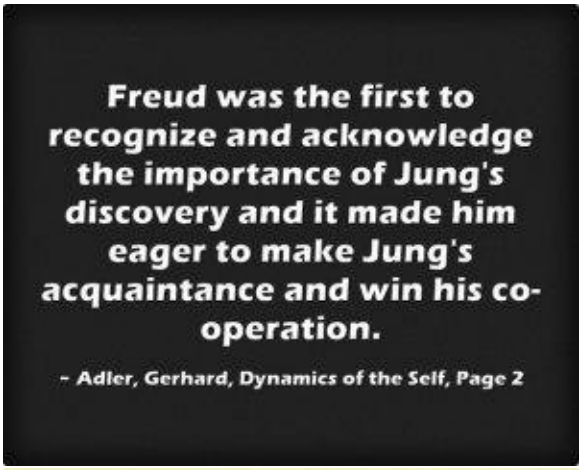
We simply do not know the ultimate derivation of the archetype any more than we know the origin of the psyche. Carl Jung, Dynamics of the Self, Page 163

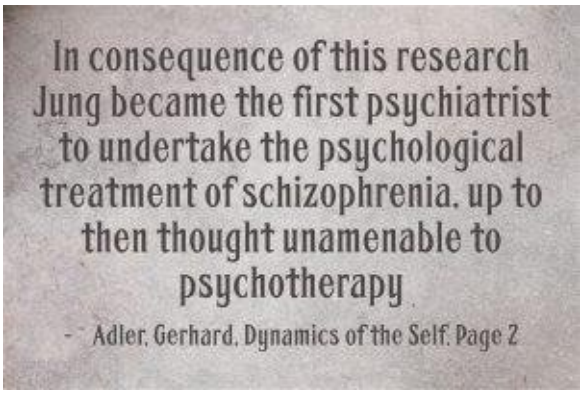

It has often been remarked that Jung himself was the best advertisement for his ideas, that he represented the most convincing example of an integrated and individuated personality.
~ Adler, Gerhard, Dynamics of the Self, Page 1

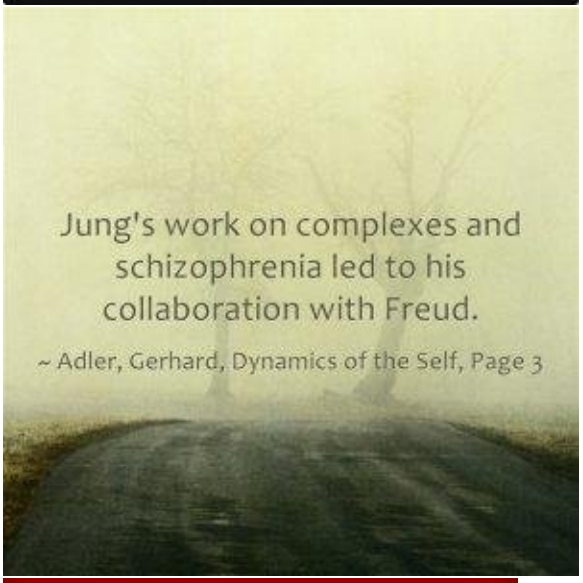

It is indeed not easy to grasp the full message of Jung without having met him in the flesh.
~ Adler, Gerhard, Dynamics of the Self, Page 1

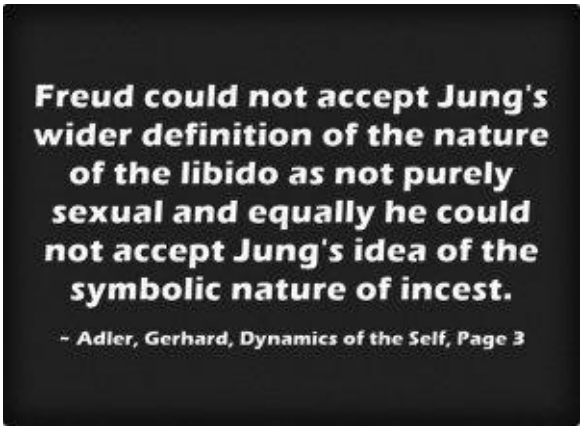

It was the last time I saw Jung, a few months before his death. It was a Sunday morning and I had gone out to his Tower at Bollingen.
~ Adler, Gerhard, Dynamics of the Self, Page 1

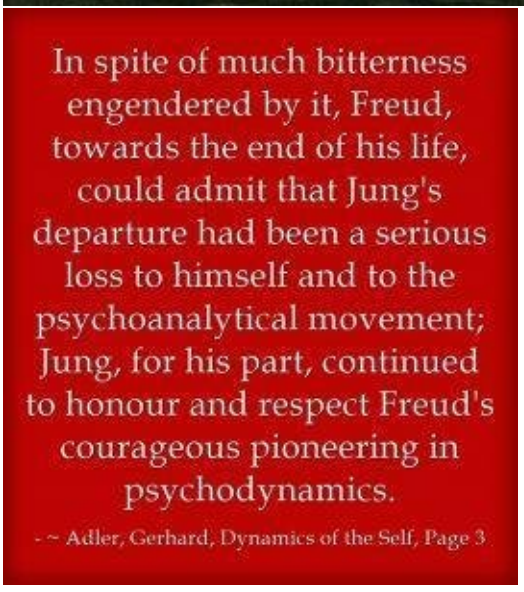

Jung's discovery and experimental proof of complexes was an important step in putting the idea of the unconscious on firm ground.
~ Adler, Gerhard, Dynamics of the Self, Page 2

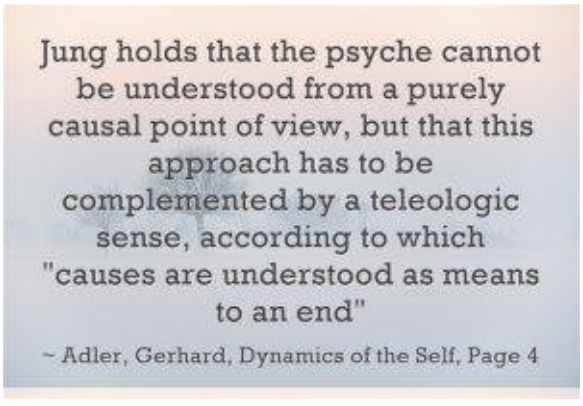

Freud was the first to recognize and acknowledge the importance of Jung's discovery and it made him eager to make Jung's acquaintance and win his co-operation.
~ Adler, Gerhard, Dynamics of the Self, Page 2


In consequence of this research Jung became the first psychiatrist to undertake the psychological treatment of schizophrenia, up to then thought unamenable to psychotherapy
- Adler, Gerhard, Dynamics of the Self, Page 2


Jung's work on complexes and schizophrenia led to his collaboration with Freud.
~ Adler, Gerhard, Dynamics of the Self, Page 3


Freud could not accept Jung's wider definition of the nature of the libido as not purely sexual and equally he could not accept Jung's idea of the symbolic nature of incest.
~ Adler, Gerhard, Dynamics of the Self, Page 3


In spite of much bitterness engendered by it, Freud, towards the end of his life, could admit that Jung's departure had been a serious loss to himself and to the psychoanalytical movement; Jung, for his part, continued to honour and respect Freud's courageous pioneering in psychodynamics.
- ~ Adler, Gerhard, Dynamics of the Self, Page 3


Jung holds that the psyche cannot be understood from a purely causal point of view, but that this approach has to be complemented by a teleologic sense, according to which "causes are understood as means to an end"
~ Adler, Gerhard, Dynamics of the Self, Page 4

When something is 'symbolic,' it means that a person divines its hidden, ungraspable nature and is trying desperately to capture in words the secret that eludes him."

- Carl Jung, Dynamics of the Self, Page 4

It is noteworthy that in his last, unfinished work, An Outline of Psychoanalysis, written over twenty years after Jung had first formulated the concept of the collective unconscious, Freud came virtually to express the same idea.

- Carl Jung, Dynamics of the Self, Page 7

Jung's preoccupation with the process of individuation was also the reason behind his alchemical studies to which he devoted so much of his later years.

~Carl Jung, Dynamics of the Self, Page 9

Needless to say, it was not so much religion in any traditional or dogmatic sense that was Jung's concern as the individual's own and immediate experience of religious contents and images.

- Carl Jung, Dynamics of the Self, Page 10

Synchronistic phenomena, and' in particular those of ESP, convinced Jung of the existence of a transcendental "absolute knowledge", independent of the senses.

- Carl Jung, Dynamics of the Self, Page 10

**Researches like these or into alchemy and religious symbolism have led to the frequent misunderstanding of Jung as a mystic, and he has often been attacked for lack of clarity and vagueness.**

**~Carl Jung, Dynamics of the Self, Page 10**

Thus Jung has restored the dignity of the individual as the creative nuclear element of human civilization and created the basis for a new ethics, based on the authenticity and commitment of the individual.

- ~Carl Jung, Dynamics of the Self, Page 13

It is inherent in Jung's concept of the self that it is active, and thus observable, through the whole of our life.

~Gerhard Adler, Dynamics of the Self, Page 16

Human nature has an invincible dread of becoming more conscious of itself. What nevertheless drives us to it is the self ... Conscious realization ... is in one sense an act of the ego's will, but in another sense it is a spontaneous manifestation of the self, which was always there.

- ~Gerhard Adler, Dynamics of the Self, Page 16

The protective circle is what Jung has described as mandala. Mandalas in the East are constructed and used as yantras, as instruments of contemplation.

~Carl Jung, Dynamics of the Self, Page 20

Jung reports that the Abbot of a as that of an inner synthesizing image which has to be constructed by imagination whenever the psychic balance is disturbed. lamaistic monastery explained to him the function of a mandala.

~ ~Gerhard Adler, Dynamics of the Self, Page 21

Natural man is not a self - he is the mass and a particle in the mass, collective to such a degree that he is not even sure of his own ego.

- ~Carl Jung, Dynamics of the Self, Page 27

This road can be described in Jung's words as "actualizing those contents of the unconscious which are outside nature, i.e., not a datum of our empirical world, and therefore an a priori of archetypal character."

~Gerhard Adler, Dynamics of the Self, Page 27

In "On the Nature of the Psyche" Jung has put forward the idea of the unconscious as a "multiple consciousness" with its own "luminosity".

~Gerhard Adler, Dynamics of the Self, Page 34

Jung has pointed out how the phenomenology of the birth of the divine child "always points back to an original state of nonrecognition" and how at the same time "the urge and compulsion to self-realization is a law of nature".

~Gerhard Adler, Dynamics of the Self, Page 49

In this connection we need only remember Jung's experience with the Pueblo Indians, whose daily rite of helping their father, the sun, in his journey across the sky gave them their special and meaningful place in the world.

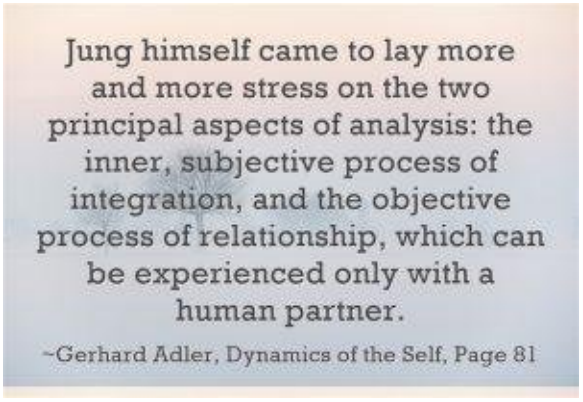
~ Gerhard Adler, Dynamics of the Self, Page 66

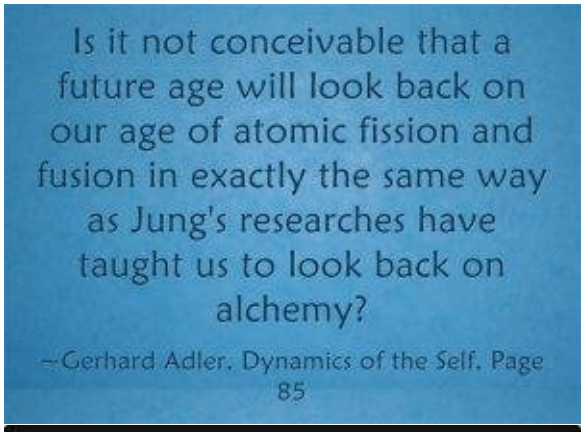
Jung pointed out that the para aspect of Hindu philosophy was for us a purely theoretical abstraction, just as the highest chakras of Kundalini Yoga transcend our concrete understanding and would be explicable only in a distant future.

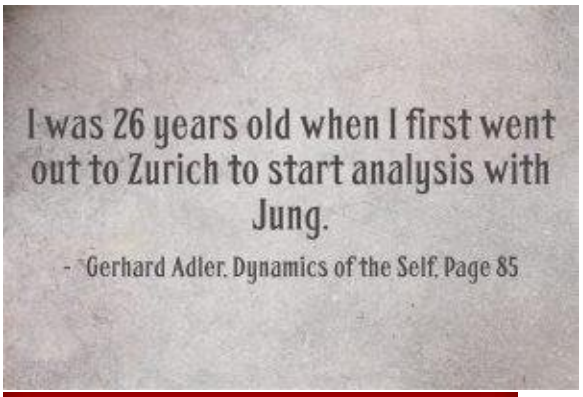
~ Gerhard Adler, Dynamics of the Self, Page 71

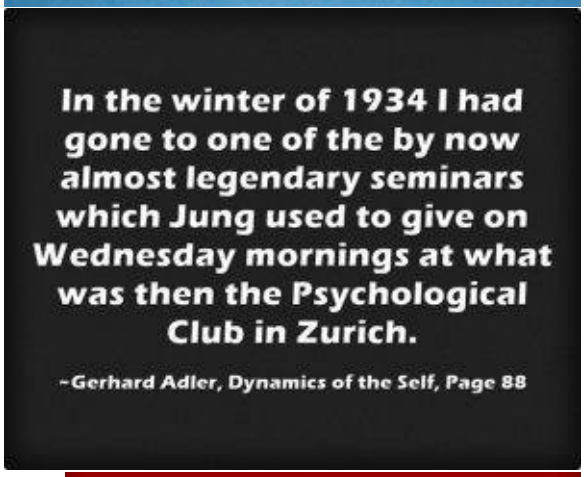
So far from being a mere epiphenomenon or what has been called a Cartesian "ghost in the machine", the psyche was for Jung in his own words "superlatively real".

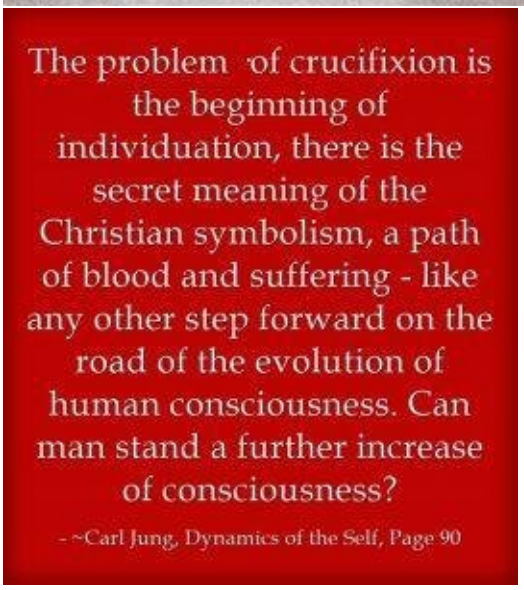
~Gerhard Adler, Dynamics of the Self, Page 94

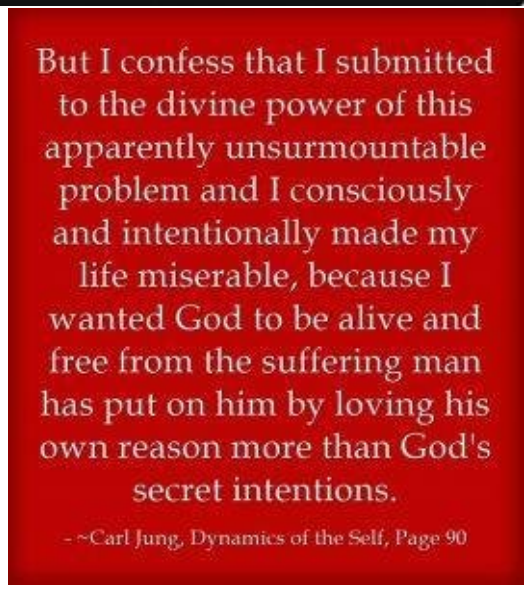

Jung himself came to lay more and more stress on the two principal aspects of analysis: the inner, subjective process of integration, and the objective process of relationship, which can be experienced only with a human partner.
~Gerhard Adler, Dynamics of the Self, Page 81


Is it not conceivable that a future age will look back on our age of atomic fission and fusion in exactly the same way as Jung's researches have taught us to look back on alchemy?
~Gerhard Adler, Dynamics of the Self, Page 85


I was 26 years old when I first went out to Zurich to start analysis with Jung.
- Gerhard Adler, Dynamics of the Self, Page 85


In the winter of 1934 I had gone to one of the by now almost legendary seminars which Jung used to give on Wednesday mornings at what was then the Psychological Club in Zurich.
~Gerhard Adler, Dynamics of the Self, Page 88


The problem of crucifixion is the beginning of individuation, there is the secret meaning of the Christian symbolism, a path of blood and suffering - like any other step forward on the road of the evolution of human consciousness. Can man stand a further increase of consciousness?
- ~Carl Jung, Dynamics of the Self, Page 90


But I confess that I submitted to the divine power of this apparently unsurmountable problem and I consciously and intentionally made my life miserable, because I wanted God to be alive and free from the suffering man has put on him by loving his own reason more than God's secret intentions.
- ~Carl Jung, Dynamics of the Self, Page 90

There is a mystical fool in me that proved to be stronger than all my science. I think that God in his turn has bestowed life upon me and has saved me from petrification ...

- ~Carl Jung, Dynamics of the Self, Page 90

**Thus I suffered and was miserable, but it seems that life was never wanting and in the blackest night even, and just there, by the grace of God, I could see a Great Light.**

**~Carl Jung, Dynamics of the Self, Page 90**

When I read Jung's Memories for the first time I was deeply moved and disturbed by the immense loneliness which they revealed.

- ~Gerhard Adler, Dynamics of the Self, Page 91

With indignation he told me that he had been made the scapegoat for the breakdown of a patrician Swiss marriage, the partners of which he did not even know.

~Gerhard Adler, Dynamics of the Self, Page 91

Jung was only too aware of this quandary, but he had deliberately decided to forego "scientific" clarity for the sake of psychological truth which demands an "open" and equivocal language, doing justice to the hidden and symbolical meaning of psychic processes.

~ Gerhard Adler, Dynamics of the Self, Page 94

"I am always astounded to see that what is laid down, ordered, factual, is never enough to embrace the whole truth, that life always brims over the rim of every vessel".

~Boris Pasternak, Dynamics of the Self, Page 95

Jung's interest in every human phenomenon, every aspect of man's psyche, led him to the exploration of subjects which many people regarded as "unscientific".

- Gerhard Adler, Dynamics of the Self, Page 95

**He [Carl Jung] had the courage to stand by his experiences even where they seemed to transcend the limits of rational explanation.**

**~Gerhard Adler, Dynamics of the Self, Page 95**

Although this (sacrificial) act is an eternal happening, taking place within the divinity, man is nevertheless included in it as an essential component ... Just as, in the sacrificial act, God is both agens et patiens, so too is man according to his limited capacity ...

- ~Carl Jung, Dynamics of the Self, Page 96

JUNG HAS WRITTEN A FOREWORD TO THE 1950 ENGLISH TRANSLATION OF THE I CHING WHERE HE CALLS IT "A GREAT AND SINGULAR BOOK".

- GERHARD ADLER, DYNAMICS OF THE SELF, PAGE 95

He [Jung] has shown the potentialities of human consciousness for further development, pointing in the direction of an ever deeper relation to the pregnant depth of the psyche and its reality.

~Gerhard Adler, Dynamics of the Self, Page 96

Henri Bergson once remarked that humanity has from all eternity been surrounded by electricity, but that it took milleniums until man discovered it.

- Gerhard Adler, Dynamics of the Self, Page 97

I am constantly impressed by the interest of the young generation in Jung's ideas, or in such related books as those of Hermann Hesse, or the I Ching; and even more impressed by the seriousness of their searching which characterizes the best among them.

- ~Gerhard Adler, Dynamics of the Self, Page 100

On the one hand my primal experience of Jung's concepts was based on my analytical work with Jung himself and with the unforgettable Toni Wolff, and on the whole atmosphere of Zurich as it was in the early thirties.

- ~Gerhard Adler, Dynamics of the Self, Page 103

**Between the conscious and the unconscious there is a kind of "uncertainty relationship" because the observer is inseparable from. the observed, and always disturbs it by the act of observation".**

**~Gerhard Adler, Dynamics of the Self, Page 112**

The Talmudists go to Freud, the Cabbalists come to me.

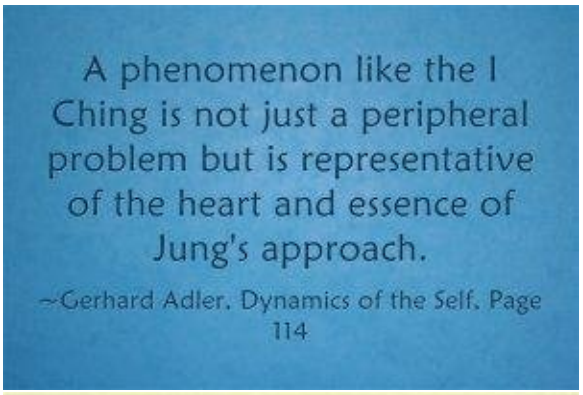
- ~Carl Jung, Dynamics of the Self, Page 108

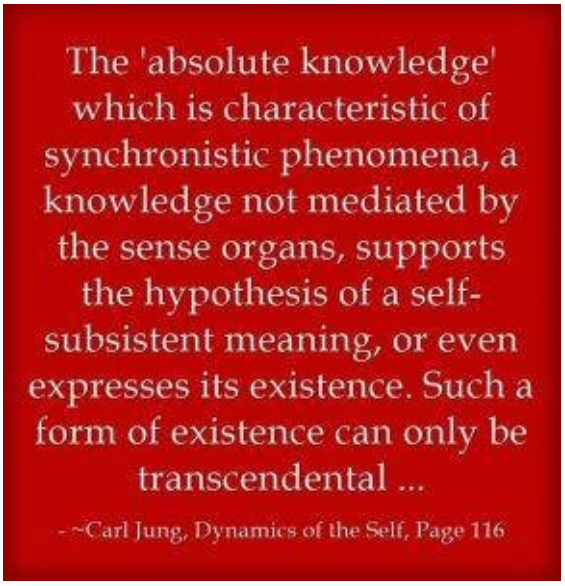
As understanding deepens, the further removed it becomes from knowledge.

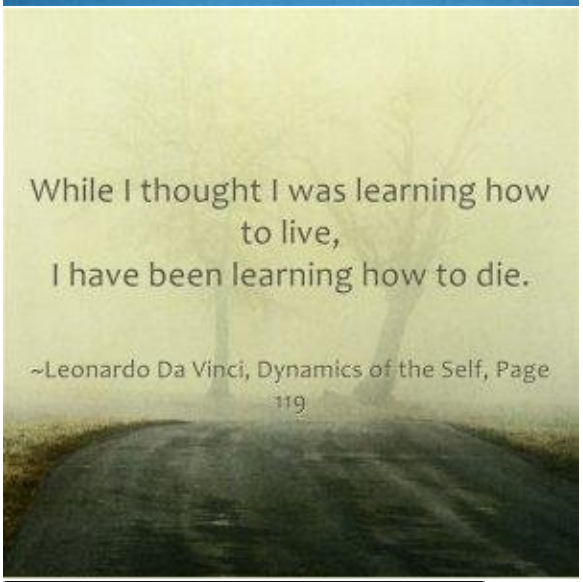
- ~Carl Jung, Dynamics of the Self, Page 111

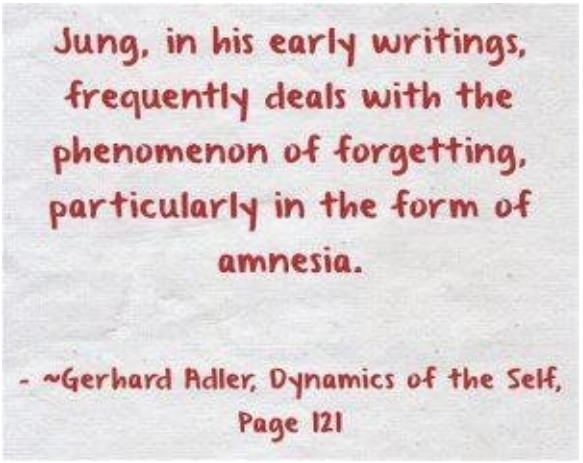
In his obituary of Jung, Michael Fordham stated that for him Jung's incompatibility with Freud, and the resultant separation, appears a disaster "from which we will suffer and will continue to do so until we have repaired the damage"

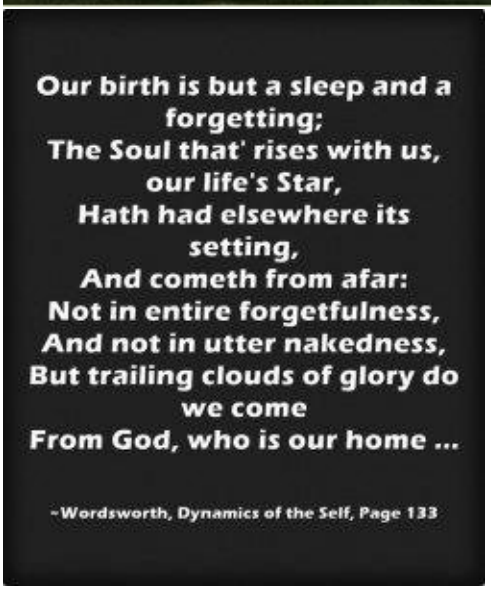
~Gerhard Adler, Dynamics of the Self, Page 114

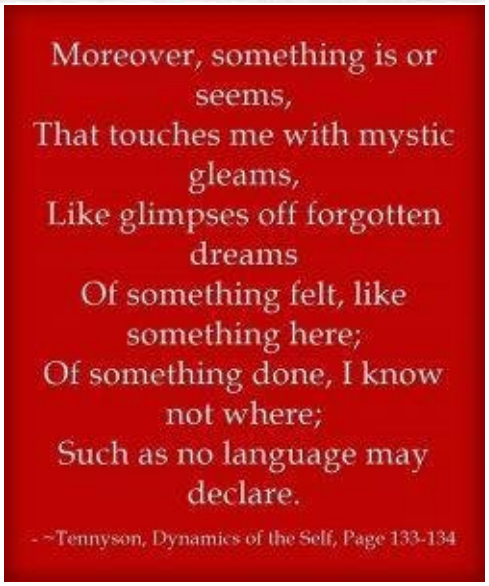

A phenomenon like the I Ching is not just a peripheral problem but is representative of the heart and essence of Jung's approach.
~Gerhard Adler, Dynamics of the Self, Page 114

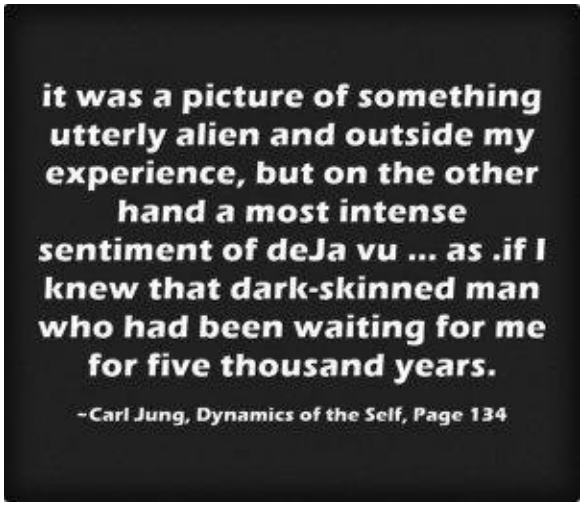

The 'absolute knowledge' which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence. Such a form of existence can only be transcendental ...
- ~Carl Jung, Dynamics of the Self, Page 116

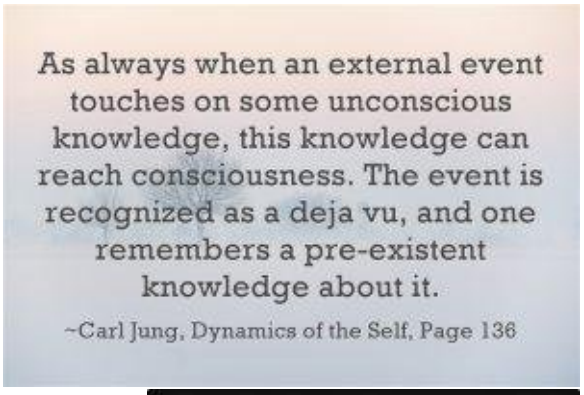

While I thought I was learning how to live,
I have been learning how to die.
~Leonardo Da Vinci, Dynamics of the Self, Page 119

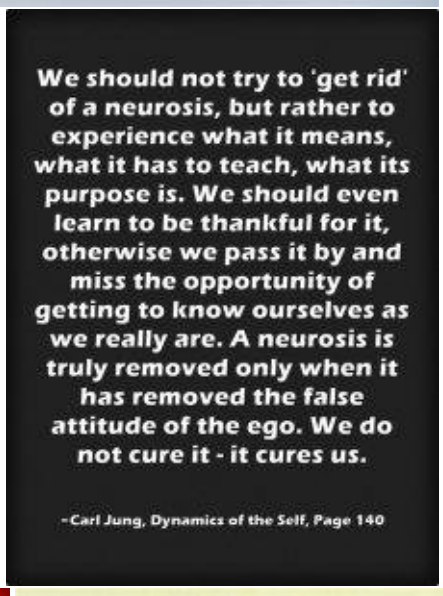

Jung, in his early writings, frequently deals with the phenomenon of forgetting, particularly in the form of amnesia.
- ~Gerhard Adler, Dynamics of the Self, Page 121

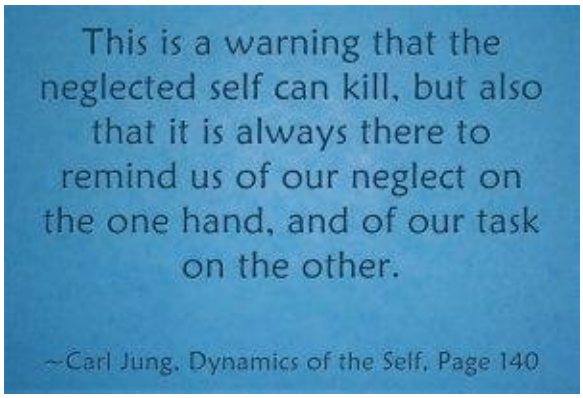

Our birth is but a sleep and a forgetting;
The Soul that' rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home ...
~Wordsworth, Dynamics of the Self, Page 133

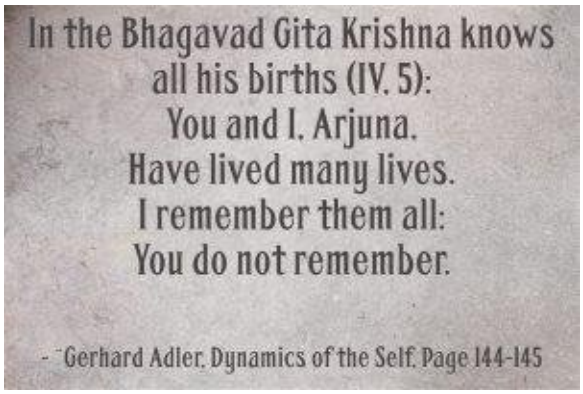

Moreover, something is or seems,
That touches me with mystic gleams,
Like glimpses off forgotten dreams
Of something felt, like something here;
Of something done, I know not where;
Such as no language may declare.
- ~Tennyson, Dynamics of the Self, Page 133-134

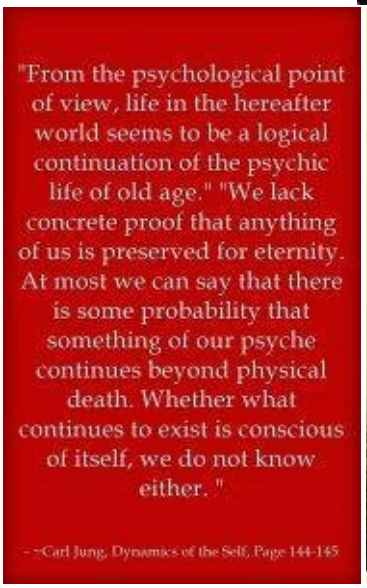

it was a picture of something utterly alien and outside my experience, but on the other hand a most intense sentiment of deJa vu ... as .if I knew that dark-skinned man who had been waiting for me for five thousand years.
~Carl Jung, Dynamics of the Self, Page 134

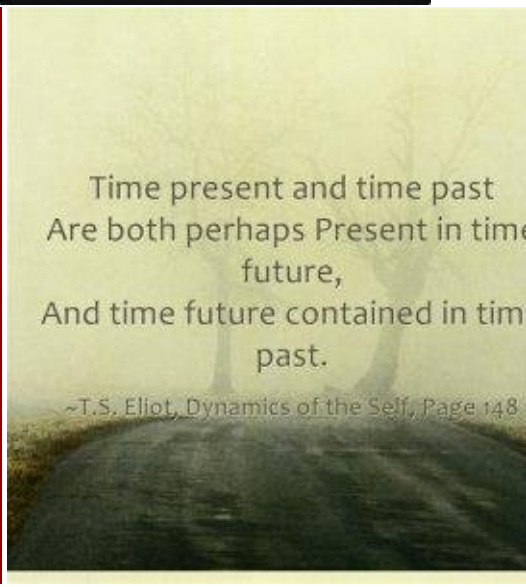

As always when an external event touches on some unconscious knowledge, this knowledge can reach consciousness. The event is recognized as a deja vu, and one remembers a pre-existent knowledge about it.
~Carl Jung, Dynamics of the Self, Page 136


We should not try to 'get rid' of a neurosis, but rather to experience what it means, what it has to teach, what its purpose is. We should even learn to be thankful for it, otherwise we pass it by and miss the opportunity of getting to know ourselves as we really are. A neurosis is truly removed only when it has removed the false attitude of the ego. We do not cure it - it cures us.
~Carl Jung, Dynamics of the Self, Page 140


This is a warning that the neglected self can kill, but also that it is always there to remind us of our neglect on the one hand, and of our task on the other.
~Carl Jung, Dynamics of the Self, Page 140


In the Bhagavad Gita Krishna knows all his births (IV. 5):
You and I, Arjuna,
Have lived many lives.
I remember them all:
You do not remember.
- Gerhard Adler, Dynamics of the Self, Page 144-145


"From the psychological point of view, life in the hereafter world seems to be a logical continuation of the psychic life of old age." "We lack concrete proof that anything of us is preserved for eternity. At most we can say that there is some probability that something of our psyche continues beyond physical death. Whether what continues to exist is conscious of itself, we do not know either. "
- ~Carl Jung, Dynamics of the Self, Page 144-145


Time present and time past
Are both perhaps Present in time future,
And time future contained in time past.
~T.S. Eliot, Dynamics of the Self, Page 148

**In his Memories Jung says that life after death can be only a psychic kind of life and he quotes with approval the dream of a woman of 60 which made it clear that "immediately after death people have to give accounts of the total experience of their lives"**

**~Gerhard Adler, Dynamics of the Self, Page 148**

In his Memories Jung says that life after death can be only a psychic kind of life and he quotes with approval the dream of a woman of 60 which made it clear that "immediately after death people have to give accounts of the total experience of their lives"

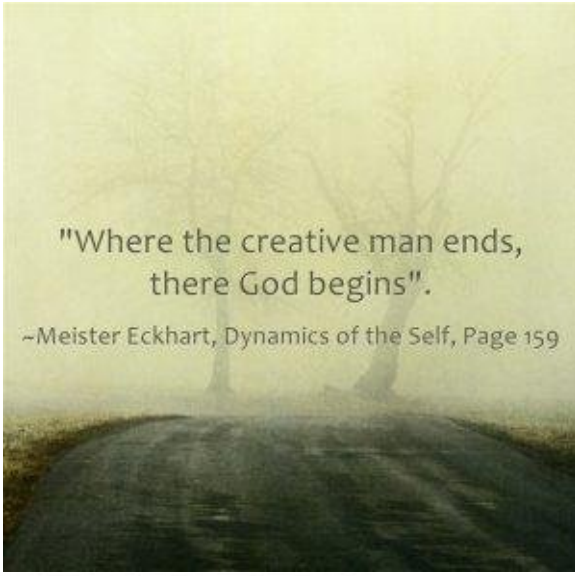
~ ~Gerhard Adler, Dynamics of the Self, Page 148

the sine qua non of all forms of higher spiritual development, whether we call it meditation, contemplation, yoga, or spiritual exercises .... Relinquishment of the ego is not an act of the will and not a result arbitrarily produced; it is an event, an occurrence, whose inner, compelling logic can be disguised only by wilful self-deception. In this case and at this moment the ability to 'let go' is of decisive importance.

- ~Carl Jung, Dynamics of the Self, Page 158

**...Mechthild von Magdeburg, living in the thirteenth century, exclaims, "Thou shall woo the nothingness, thou sha'll flee the ego," expressing again the need for egolessness, for forgetting, as the way towards the unio mystica .**

**~Gerhard Adler, Dynamics of the Self, Page 159**

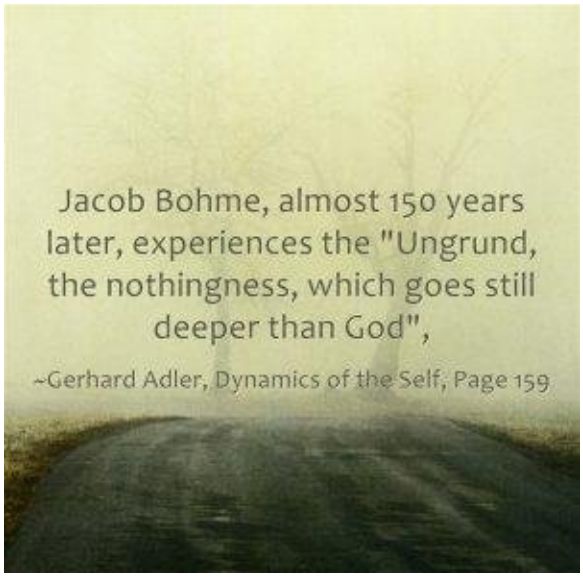


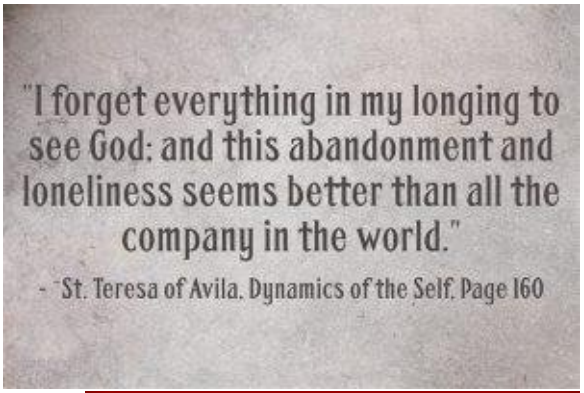

"In order to see God's secret, you have to abandon senses and sensuality; you should concentrate on letting go of yourself, forgetting all the fore-named things".

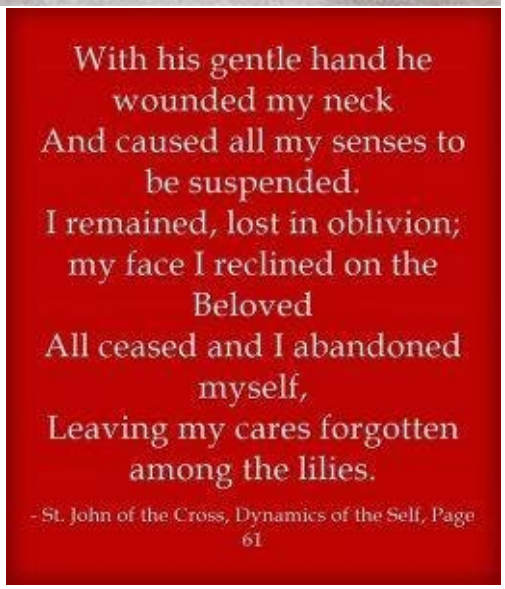
- ~ Dionysius the Areopagite, Dynamics of the Self, Page 159

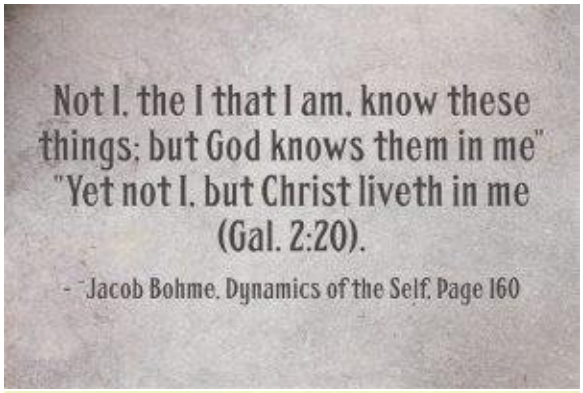
"Dear Child, drown into the divine ground, into your nothingness." To him [Johannes Tauler] the deus absconditus, "the divine darkness which is of unspeakable clarity", "Towards it carry your own abysmal darkness and let the abyss of the divine darkness illuminate you.

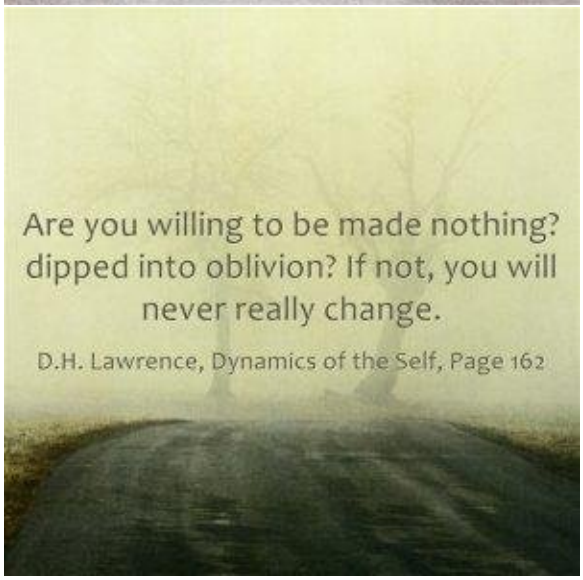
- ~Gerhard Adler, Dynamics of the Self, Page 159

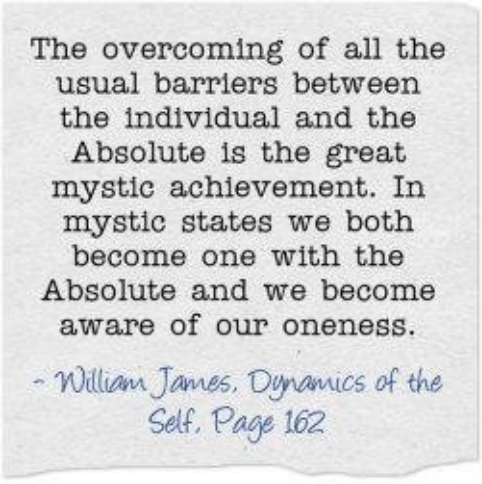

Jacob Bohme, almost 150 years later, experiences the "Ungrund, the nothingness, which goes still deeper than God",
~Gerhard Adler, Dynamics of the Self, Page 159

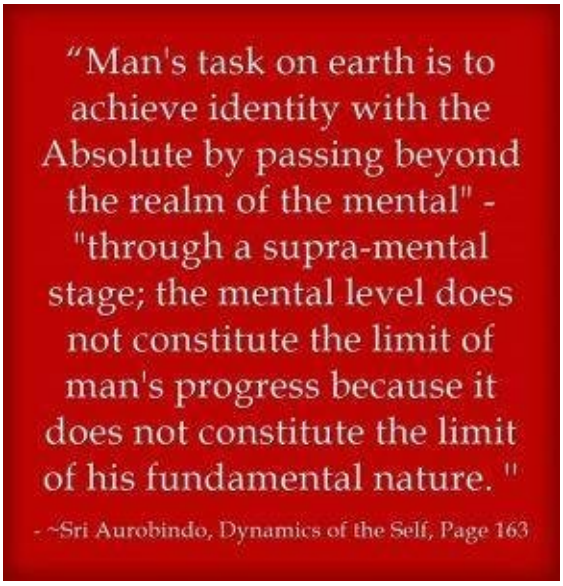

"I forget everything in my longing to see God: and this abandonment and loneliness seems better than all the company in the world."
- St. Teresa of Avila, Dynamics of the Self, Page 160

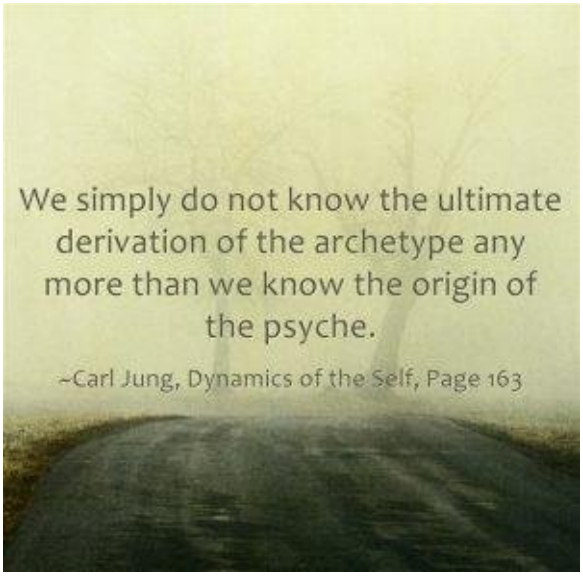

With his gentle hand he wounded my neck
And caused all my senses to be suspended.
I remained, lost in oblivion; my face I reclined on the Beloved
All ceased and I abandoned myself,
Leaving my cares forgotten among the lilies.
- St. John of the Cross, Dynamics of the Self, Page 61


Not I, the I that I am, know these things; but God knows them in me"
"Yet not I, but Christ liveth in me (Gal. 2:20).
- Jacob Bohme, Dynamics of the Self, Page 160


Are you willing to be made nothing? dipped into oblivion? If not, you will never really change.
D.H. Lawrence, Dynamics of the Self, Page 162


The overcoming of all the usual barriers between the individual and the Absolute is the great mystic achievement. In mystic states we both become one with the Absolute and we become aware of our oneness.
- William James, Dynamics of the Self, Page 162


"Man's task on earth is to achieve identity with the Absolute by passing beyond the realm of the mental" - "through a supra-mental stage; the mental level does not constitute the limit of man's progress because it does not constitute the limit of his fundamental nature. "
- ~Sri Aurobindo, Dynamics of the Self, Page 163


We simply do not know the ultimate derivation of the archetype any more than we know the origin of the psyche.
~Carl Jung, Dynamics of the Self, Page 163

1. https://carljungdepthpsychologysite.blog/2020/06/13/carl-jung-depth-psychology-group-on-facebook/
2. https://www.amazon.com/Dynamics-Self-Gerhard-Adler/dp/0904576922/ref=sr_1_1?keywords=dynamics+of+the+self+adler&qid=1566375546&s=gateway&sr=8-1

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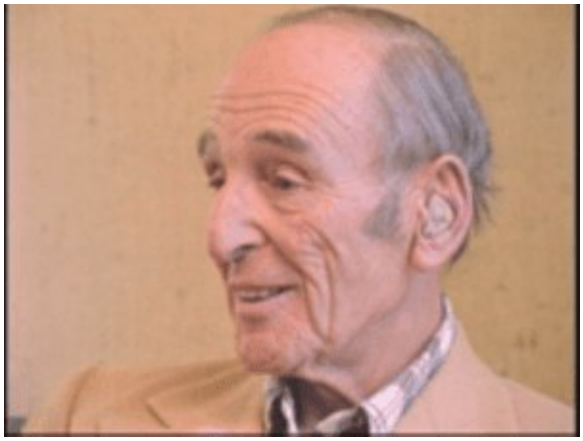
### 1.1.19 James Kirsch: Therein lies the paradox of Jewish psychology. (2023-08-21 15:08)

**[1]Carl Jung Depth Psychology Group on Facebook**



[2]Jung-Kirsch Correspondence

Dr. med. James Kirsch

Olivaer Platz 3

Berlin W.15

[Summer 1931]

The Jewish Image of the World Since time immemorial primitive peoples have commonly believed that it is impossible to conquer a foreign land, because those who occupy a foreign land will then be taken over by the gods of that land.

The settlement of America by white people provides ample evidence that the primitives' belief is true.

Even though the whites in America did not absorb Indian blood to any extent worth mentioning, specific Indian traits are evident in the appearance, bearing, and physiognomy of present-day Americans.

Just as one and the same plant has different characteristics, depending on its habitat, so with human beings.

Thus, we would do better to say, not that the inhabitants of North America exhibit Indian traits, but that when the Europeans were transplanted to America, the change of habitat

bestowed on them a different physiognomy.

Just as with physique, the psychology of the white population of North America shows a specifically American-Indian character.

Their concept of excellence, their heroic ideal, is emphatically Indian.

Only think of their rough training combats and boxing, the songs of a Walt Whitman, and more besides unimaginable for Europeans.

The gods of that country have taken possession of them.

This has been the experience of every conquering people, every people which

has had to live on foreign soil for extended periods.

Only one people proves to be an exception to this rule: the Jews.

Through all lands they took their god with them, the god they conceived in the desert.

The desert is a vast, desolate region, without plants, with very few animals.

In rare and isolated places, oases exist.

To experience the desert is to know its vastness, its distant horizon, with the fata

morgana, the wind, the storm.

Israel’s god is a god of the wind, not originating from the earth, and from the very beginning he was grasped in spiritual form, as the Everlasting: I will be who I will be!

As the Everlasting in Becoming, or as Becoming in the Everlasting, God, detached from all qualities, is the creative principle, in contrast to the gods of the earth, the material principle.

They had to be plural, if the divine showed itself as subject to quality of any kind.

For the Jewish people, God is the energetic principle before it divides into its polarities.

The soul of the Jew was bound up with this single-singular principle; his

soul was not permitted to open itself to the land where he traveled.

The Jew’s bride, the Jew’s anima was Israel, the Jewish people, the Sabbath, the Torah.

His emotional character, his psychic disposition was defined by the Sabbath.

The Jew’s homeland is the Torah, and the only content of his soul is God.

And yet deep in every Jew is the yearning for oasis, for the earth.

He longs to be like all other peoples, yet this cannot be.

Therein lies the paradox of Jewish psychology.

It is a human being’s eternally impossible attempt to direct the soul away from the earth, to adapt collective energy and its specific formation to his soul, and to tum the Eternally Becoming into the only content of this soul.

Such attempts must almost always fail.

Then if money, socialism, or the belly take the place of God, the Jew turns away from his eternal task; he becomes inauthentic and his psychology a fraud.

It is then that the earth-born peoples perceive him as harboring hand-grenades in his unconscious.

This is the deepest ground for anti-Semitism.

On the other hand, if the Jew lives according to his proper dynamic psychology, he is the salt of the earth.

Theocracy is the basis of his endurance.  James Kirsch, Jung-Kirsch Letters, Pages 15-16

1. https://carljungdepthpsychologysite.blog/2020/06/13/carl-jung-depth-psychology-group-on-facebook/
2. https://www.amazon.com/Jung-Kirsch-Letters-Correspondence-James-Kirsch/dp/1138843482/ref=sr_1_1?dchild=1&keywords=jung+kirsch&qid=1596313871&sr=8-1

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### 1.1.20 1.The "Shulamite" of the Old Testament - Quotations (2023-08-22 15:19)

# The "Shulamite" of the Old Testament - Quotations

An interpretation of the four wheels as the quadriga and vehicle of divinity is found in a window medallion by Suger, the twelfth-century maker of stained glass for the Abbey of Saint-Denis.

The chariot which is depicted bears the inscription “QUADRIGE AMINADAB,”referring to the Song of Songs 6: 11 (DV): “My soul troubled me for the chariots of Aminadab.”

God the Father stands on a four-wheeled chariot holding the crucifix before him. In the corners of the medallion are the four emblems of the evangelists, the Christian continuation of Ezekiel’s winged creatures.

The four gospels form, as it were, a quaternary podium on which the Redeemer stands.

It is evident that the speaker is the feminine personification of the prima materia in the nigredo state.

Psychologically this dark figure is the unconscious anima. In this condition she corresponds to the nefesh of the Cabalists.

She is “desire”; for as Knorr von Rosenroth trenchantly remarks: “The mother is nothing but the inclination of the father for the lower.”

The blackness comes from Eve’s sin. Sulamith (the Shulamite) and Eve (Hawa, earth) are contaminated into a single figure, who contains in herself the first Adam, like the mother her child, and at the same time awaits the second Adam, i.e., Adam before the Fall, the perfect Original Man, as her lover and bridegroom.

She hopes to be freed by him from her blackness.

Here again we encounter the mysticism of the Song of Songs as in the Aurora consur-

gens I.

Jewish gnosis (Cabala) combines with Christian mysticism: sponsus and sponsa are called on the one hand Tifereth and Malchuth and on the other Christ and the Church.

The mysticism of the Song of Songs196 appeared in Jewish-Gnostic circles during the third and fourth centuries, as is proved by the fragments of a treatise called Shiur Koma ("The Measure of the Body").

It concerns a "mysticism only superficially Judaicized by references to the description of the Beloved in the Song of Songs."

The figure of Tifereth belongs to the Sefiroth system, which is conceived to be a tree.

Tifereth occupies the middle position. Adam Kadmon is either the whole tree or is thought of as The black Shulamite in our text corresponds to Malchuth as a widow, who awaits union with Tifereth and hence the restoration of the original wholeness.

Accordingly, Adam Kadmon here takes the place of Tifereth.

He is mentioned in Philo and in the midrashic tradition.

From the latter source comes the distinction between the heavenly and earthly Adam in I Cor. 15 : 47: "The first man was of the earth, earthy; the second man is from heaven, heavenly" (DV), and verse 45: "The first man, Adam, became a living soul; the last Adam became a life-giving spirit" (DV).

Thus the original hylic psychic man is contrasted with the later pneumatic man. Carl Jung, CW 14, Para 592

I must beg the reader's indulgence for apparently splitting hairs and harping somewhat pedantically on this little defect in the style of a none too careful author.

But it is more than a question of a mere slip of the pen: a text that is riddled with ambiguities, that sets up the most unexpected relationships (Adam and the Shulamite!) and

blends together the most heterogeneous situations, has unquestionable affinities with the structure of a dream and consequently necessitates a careful examination of its figures.

A cliché like “the old Adam,” which can have no other meaning, does not occur in a dream-text without a very good reason, even though the author might have excused it as a mere “slip.”

Even if—as seems to be the case here—he understood the “old” Adam as the “Ur-” or “original” Adam, he was compelled by some obscure intention to pick on “the old Adam,” which in this context is thoroughly ambiguous.

Had it occurred in a real dream it would be a technical blunder for the interpreter to overlook this ostensible slip.

As we know, these quid pro quos invariably happen at the critical places, where two contrary tendencies cross. Carl Jung, CW 14 Para 598

The “old” Adam, evidently, can “come forth again” from the Shulamite, the black mother, only because he had once got into her in some way.

But that can only have been the old, sinful Adam, for the blackness of the Shulamite is an expression for sin, the original sin, as the text shows.

Behind this idea lies the archetype of the Anthropos who had fallen under the power of Physis, but it seems doubtful whether our author had any conscious knowledge of this myth.

Had he really been familiar with Cabalistic thought he would have known that Adam Kadmon, the spiritual First Man, was an “Idea” in the Platonic sense, which could never be confused with the sinful man.

By his equation “old Adam” = Adam Kadmon the author has contaminated two opposites.

The interpretation of this passage must therefore be: from the black Shulamite comes forth the antithesis “old Adam”: Adam Kadmon.

Her obvious connection with the earth as the mother of all living things makes it clear that her son was the sinful Adam, but not Adam Kadmon, who, as we have seen, is an emanation of En Soph.

Nevertheless, by contaminating the two, the text makes both of them issue from the Shulamite.

The “old” Adam and the Primordial Man appear to be identical, and the author could excuse himself by saying that by “old” he meant the first or original Adam—a point which it is not easy to deny. Carl Jung, CW 14, Para 600

The appearance of Adam Kadmon has characteristic consequences for the Shulamite: it brings about a solificatio, an illumination of the “inwards of the head.”

This is a veiled but, for the psychology of alchemy, typical allusion to the “transfiguration”(glorificatio) of the adept or of his inner man.

For Adam is “interior homo noster,” the Primordial Man in us.

Seen in the light of the above remarks, Eleazar’s text assumes a by no means uninteresting aspect and, since its train of thought is characteristic of the basic ideas of alchemy, a meaning with many facets.

It depicts a situation of distress corresponding to the alchemical nigredo: the blackness of guilt has covered the bridal earth as with black paint.

The Shulamite comes into the same category as those black goddesses (Isis, Artemis, Parvati, Mary) whose names mean “earth.”

Eve, like Adam, ate of the tree of knowledge and thereby broke into the realm of divine privileges—”ye shall be as gods, knowing good and evil.” In other words she inadvertently discovered the possibility of moral consciousness, which until then had been outside man’s range.

As a result, a polarity was torn open with momentous consequences.

There was a sundering of earth from heaven, the original paradise was shut down, the glory of the First Man was extinguished, Malchuth became a widow, the fiery yang went back aloft, and the damp yin enveloped humanity with darkness, degenerated through ever-increasing wantonness, and finally swelled into the black waters of the Deluge, which threatened to drown every living thing but on the other hand could be understood more hopefully as an ablution of the blackness.

Noah, too, appears in a different light: he is no longer seen as someone running away

from the catastrophe but as Lord of the Waters, the minister of the ablution.

This operation does not seem to be enough, however, for the Shulamite promptly gets herself into the opposite kind of pickle—into the dry desert, where, like the children of Israel, she is menaced by evil in the form of poisonous serpents.

This is an allusion to the tribulations of the Exodus, which in a sense was a repetition of the expulsion from paradise, since bidding farewell to the fleshpots of Egypt was quite as painful a prospect as the stony ground from which our first parents had to wrest a living in the sweat of their brows.

But even with this last extremity

the goal is not reached, for the Shulamite has still to be fixed to a black cross.

The idea of the cross points beyond the simple antithesis to a double antithesis, i.e., to a quaternio.

To the mind of the alchemist this meant primarily the intercrossing elements:

or the four qualities:

We know that this fastening to a cross denotes a painful state of suspension, or a tearing asunder in the four directions.

The alchemists therefore set themselves the task of reconciling the warring elements and reducing them to unity.

In our text this state is abolished when the distressing blackness is washed off with “wretchedness and vinegar.”

This is an obvious allusion to the “hyssop and gall” which Christ was given to drink.

In the oft-quoted text of Maier, “wretchedness and vinegar” stand for the melancholia of the nigredo, as contrasted with the “joy and gladness” of the redeemed state.

The washing with wretchedness and vinegar finally brings about the whitening as well as a solificatio of the “inwards of the head,” presumably the brain or even the soul.

We can only interpret this as meaning that the Shulamite experienced a transformation similar to Parvati’s, who, saddened by her blackness, was given a golden skin by the gods.

Here we must emphasize that it is the lapis or hermaphrodite which, as the god who is quartered or torn asunder or crucified on the Four, represents and suffers the discord of the elements, and at the same time brings about the union of the Four and besides that is identical with the product of the union.

The alchemists could not help identifying their Primordial Man with Christ, for whom our author substitutes Adam Kadmon.

Since sun and gold are equivalent concepts in alchemy, the solificatio means that the "inwards of the head"—whatever we are to understand by that—are transformed into light, or "Marez," the precious white earth.

The Shulamite's heart, too, will shine "like a carbuncle."

From the time of the Middle Ages the carbuncle was regarded as a synonym for the lapis.

Here the allegory is transparent: as the head is illuminated, so the heart burns in love.

The difference between Parvati and the Shulamite is, therefore, that whereas Parvati is transformed outwardly the Shulamite is transformed inwardly.

Outwardly she remains as black as ever.

Unlike the Shulamite of the Song of Songs, whose skin is "swarthy," our Shulamite declares that her blackness "clings" to her as if painted on, and that one has only to disrobe her to bring her "inner beauty" to light.

By the sin of Eve she is plunged, as it were, in ink, in the "tincture," and blackened, just as in Islamic legend the precious stone that Allah gave Adam was blackened by his sin.

If the poison of the curse is taken from her -which will obviously happen when the Beloved appears—then her "innermost seed," her "first birth," will come forth.

According to the text this birth can refer only to the appearance of Adam Kadmon.

He is the only one who loves her despite her blackness.

But this blackness seems to be rather more than a veneer, for it will not come off; it is merely compensated by her inner illumination and by the beauty of the bridegroom.

As the Shulamite symbolizes the earth in which Adam lay buried, she also has the significance of a maternal progenitrix.

In this capacity the black Isis put together again the limbs of her dismembered brother-spouse, Osiris.

Thus Adam Kadmon appears here in the classic form of the son-lover, who, in the hierosgamos of sun and moon, reproduces himself in the mother-beloved.

Consequently the Shulamite takes over the ancient role of the hierodule of Ishtar.

She is the sacred harlot (meretrix), which is one of the names the alchemist gave his arcane substance.

The Black Shulamite's reversion to type is not a stroke of genius on the part of our author, but merely the traditional alchemical view that "our infant," the son of the Philosophers,

is the child of sun and moon.

But in so far as he represents the hermaphroditic Primordial Man himself, the son is at the same time the father of his parents.

Alchemy was so saturated with the idea of the mother-son incest that it automatically reduced the Shulamite of the Song of Songs to her historical prototype.

We have paid due attention to the recalcitrant nature of the Shulamite's blackness.

Now it is significant that the "old Adam" is mentioned at the very moment when the perfect, prelapsarian Adam, the shining Primordial Man, is obviously meant.

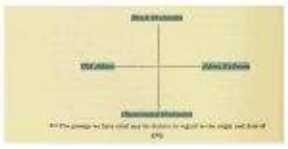
Just as the black Shulamite misses the final apotheosis, the total albedo, so we lack the necessary confirmation that the first Adam is changed into the second, who at the same time is the father of the first.

We cannot suppress the suspicion that, just as the blackness will not disappear, so the old Adam will not finally change.

This may be the deeper reason why the expression "the old Adam" did not worry the author but, on the contrary, seemed just right.

It is, unfortunately, far truer to say that a change for the better does not bring a total conversion of darkness into light and of evil into good, but, at most, is a compromise in which the better slightly exceeds the worse.

The complication introduced by the "old" Adam, therefore, does not seem to be merely fortuitous, since it forms a factor in an archetypal quaternio composed as follows:



This structure corresponds to the marriage quaternio discussed in the "Psychology of the Transference," which is based on certain psychic facts and has the following structure:

Although this quaternio plays a considerable role in alchemy, it is not a product of alchemical speculation but an archetype which can be traced back to the primitive marriage-class system (four-kin system).

As a quaternity it represents a whole judgment and formulates the psychic structure of man's totality.

This expresses on the one hand the structure of the individual, i.e., a male or female ego in conjunction with the contrasexual unconscious, and on the other hand the ego's relation to the other sex, without which the psychological individual remains incomplete.

(By this I mean primarily a psychic relationship.)

But in this schema the idea of transformation, so characteristic of alchemy, is missing.

As a scientific discipline, empirical psychology is not in a position to establish whether the conscious ego ranks "higher" or "lower" than the anima, which, like the ego, has a positive and a negative aspect.

Science does not make value-judgments, and though psychology has a concept of "value" it is nothing but a concept of "intensity": one complex of ideas has a higher value when its power of assimilation proves stronger than that of another.

The alchemical idea of transformation is rooted in a spiritual concept of value which takes the "transformed" as being more valuable, better, higher, more spiritual, etc., and the empirical psychologist has nothing to set against this.

But since evaluating and estimating are functions of feeling and nevertheless do play a role in psychology, value must somehow be taken into account.

This happens when an assertion or value judgment is accepted as an intrinsic part of the description of an object.  Carl Jung, CW 14, Para 606-613

The more critical view which I have outlined here on the objective basis of scientific psychology is, however, implied in the alchemical schema.

For even as the old Adam comes forth again and is present in the schema just as much as Adam Kadmon, so the blackness does not depart from the Shulamite, an indication that the transformation process is not complete but is still going on.

That being so, the old Adam is not yet put off and the Shulamite has not yet become white. Carl Jung, CW 14, Para 618

The critical point, namely the fact that the transformation is not complete, comes out in the text itself; the desired perfection is relegated to the future, “that she who is encompassed by many mountains shall be freed.”

For this a divine miracle is needed, the crushing and burning of Canaan, the tearing down of heaven, and the melting of mountains.

One can see from these tours de force the magnitude of the difficulties that have to be overcome before perfection is reached.

The reference to the mountains which encompass the Shulamite has a strange parallel in

Parvati, whose name means “mountain dweller” and who was deemed the daughter of Himavat (Himalaya).

Grieving over her blackness, for which her husband Shiva reproached her, she left him and withdrew to the solitude of the forest. And in her loneliness and seclusion the Shulamite exclaims:

What shall I say? I am alone among the hidden; nevertheless I rejoice in my heart, because I can live privily, and refresh myself in myself. But under my blackness I have hidden the fairest green. Carl Jung, CW 14, Para 621-622

Green signifies hope and the future, and herein lies the reason for the Shulamite’s hidden joy, which otherwise would be difficult to justify.

But in alchemy green also means perfection.

Thus Arnaldus de Villanova says:

“Therefore Aristotle says in his book, Our gold, not the common gold, because the green which is in this substance signifies its total perfection, since by our magistery that green is quickly turned into truest gold.”

Hence the Shulamite continues:

But I must be like a dove with wings, and I shall come and be free at vespertime, when the waters of impurity are abated, with a green olive leaf; then is my head of the fairest Asophol, and my hair curly gleaming as the end Job says (27 : 5), that out of my shall come forth blood.

For it is all as, shining red Adamah, mingled with a glowing.

Though I am poisonous, black, and hateful without, yet when I am cleansed I shall be the food of heroes; as out of the lion which Samson slew there afterward came forth honey.

Therefore says Job 28:7: Semitam non cognovit ille avis, neque aspicit earn oculus vulturis.

For this stone belongeth only to the proven and elect of God.

It is the hope of the dark Shulamite that one day, at “vespertime,” probably in the evening of life, she will become like Noah’s dove, which, with the olive leaf in its beak, announced the end of the flood and appeared as the sign of God’s reconciliation with the children of men.

The Song of Songs (2:14) says: “0 my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice . . .”

In our text her head will be of gold, like the sun, and her hair like the moon.

She thus declares herself to be a conjunction of the sun and moon.

Indeed, a golden head and “bushy” hair are attributes of the Beloved.

She is, in fact, mingled with the Beloved, from which it is evident that the perfect state melts sponsus and sponsa into one figure, the sun-and-moon child.

The black Shulamite, well matched by her “bushy locks, black as a raven,” becomes the moon, which in this way acquires its “curly-gleaming” hair. Carl Jung, CW 14 Para 624-625

After this digression, let us turn back once more to Eleazar’s text.

The golden head with the silver moon-hair and the body made of red earth mingled with fire are the “inside” of a black, poisonous, ugly figure, which is how the Shulamite now appears.

Obviously these negative qualities are to be understood in a moral sense, although chemically they signify the black lead of the initial state.

But “inside” is the second Adam, a mystic Christ, as is made clear by the allegory of the lion which Samson slew, and which then became the habitation of a swarm of honey-bees:

“Out of the eater came forth meat, and out of the strong came forth sweetness.”

These words were interpreted as referring to the corpus Christi, the Host, which Eleazar calls the “food of heroes.”

This strange expression and the still stranger conception of the “Christ” present in the Host are an allusion to the alchemical secret.

That is why the author can say with Job 28:7 that the way is unknown, “neither hath

the eye of the vulture beheld it."

It is shrouded in mystery, for "the stone belongeth only to the proven and elect of God." Para 639

We may therefore suppose that in alchemy an attempt was made at a symbolical integration of evil by localizing the divine drama of redemption in man himself.

This process appears now as an extension of redemption beyond man to matter, now as an ascent of the , 'spirit of imitation,' or Lucifer, and as a reconciliation of this with the spirit descending from above, both the Above and Below undergoing a process of mutual transformation.

It seems to me that Eleazar's text conveys some idea of this, as the transformation of the black Shulamite takes place in three stages, which were mentioned by Dionysius the Areopagite as characterizing the mystical ascent: emundatio , 'purification'), illuminatio ( ), perfectio ( ).

Dionysius refers the purification to Psalm 51 : 7 (AV): "Wash me, and I shall be whiter than snow"; and the illumination to Psalm 13 : 3 (AV): "Lighten mine eyes."

(The two heavenly luminaries, sun and moon, correspond on the old view to the two eyes.)

The perfection he refers to Matthew 5:48: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Here we have one aspect of the approximation to divinity; the other aspect is exemplified by the image of the Apocalyptic Son of Man, described earlier.

The transformation of the Shulamite as described in the text can thus be conceived as the preliminary stage of an individuation process, rising unexpectedly out of the unconscious in symbolical form, and comparable to a dream that seeks to outline this process and for that purpose makes use now of religious and now of "scientific" images.

So regarded and looked at from a psychological angle, the following facts emerge.

The nigredo corresponds to the darkness of the unconscious, which contains in the first place the inferior personality, the shadow.

This changes into the feminine figure that stands immediately behind it, as it were, and controls it: the anima, whose typical representative the Shulamite is. "I am black, but comely"—not "hateful," as Eleazar would have us believe, after having reconsidered the matter.

For since nature was deformed by the sin of Adam, her blackness must in his view be regarded as ugliness, as the blackness of sin, as the Saturnine initial state, heavy and black as lead.

But the Shulamite, the priestess of Ishtar, signifies earth, nature, fertility, everything

that flourishes under the damp light of the moon, and also the natural life-urge.

The anima is indeed the archetype of life itself, which is beyond all meaning and all moral categories.

What at first struck us as incomprehensible, namely that the old Adam should come forth from her again, thus reversing the sequence of Creation, can now be understood, for if anyone knows how to live the natural life it is the old Adam.

Here he is not so much the old Adam as an Adam reborn from a daughter of Eve, an Adam restored to his pristine naturalness.

The fact that she gives rebirth to Adam and that a black Shulamite produces the original man in his savage, unredeemed state rules out the suspicion that the “old” Adam is a slip of the pen or a misprint.

There is a method in it, which allows us to guess what it was that induced the author to adopt a Jewish pseudonym.

For the Jew was the handiest example, living under everyone’s eyes, of a non-Christian, and therefore a vessel for all those things a Christian could not or did not like to remember.

So it was really very natural to put those dark, half-conscious thoughts which began with the Movement of the Free Spirit, the late Christian religion of the Holy Ghost, and which formed the life-blood of the Renaissance, into the mouth of an allegedly Jewish author.

Just as the era of the Old Testament prophets began with Hosea, who was commanded by God to marry another Shulamite, so the cours d’amour of René d’Anjou, the minnesingers and saints with their passionate love of God, were contemporaneous with the Brethren of the Free Spirit.

Eleazar’s text is nothing but a late echo of these centuries-old events which changed the face of Christianity.

But in any such echo there is also a premonition of future developments: in the very same century the author of Faust, that momentous opus, was born.

Adam Kadmon.

The ambiguity of this passage is too perfect for the author, who proves himself elsewhere to be a not particularly skilful forger, to have been conscious of it.

The coming to consciousness of Adam Kadmon would indeed be a great illumination, for it would be a realization of the inner man or Anthropos, an archetypal totality transcending the sexes.

In so far as this Man is divine, we could speak of a theophany.

The Shulamite’s hope of becoming a “white dove” points to a future, perfect state.

The white dove is a hint that the Shulamite will become Sophia, the Holy Ghost, while Adam Kadmon is an obvious parallel of Christ. Carl Jung, CW 14, Para 644-648

There are, however, other forms of instinctive concupiscentia that come more from “hunger,” from wanting to possess; others again are based on the instinctive negation of desire, so that life seems to be founded on fear or self-destruction.

A certain abaissement du niveau mental, i.e., a weakness in the hierarchical order of the ego, is enough to set these instinctive urges and desires in motion and bring about a dissociation of personality—in other words, a multiplication of its centres of gravity.

(In schizophrenia there is an actual fragmentation of personality.)

These dynamic components must be regarded as real or symptomatic, vitally decisive or merely syndromal, according to the degree of their predominance.

Although the strongest instincts undoubtedly demand concrete realization and generally enforce it, they cannot be considered exclusively biological since the course they actually follow is subject to powerful modifications coming from the personality itself.

If a man’s temperament inclines him to a spiritual attitude, even the concrete activity of the instincts will take on a certain symbolical character.

This activity is no longer the mere satisfaction of instinctual impulses, for it is now associated with or complicated by “meanings.”

In the case of purely syndromal instinctive processes, which do not demand concrete realization to the same extent, the symbolical character of their fulfilment is all the more marked. The most vivid examples of these complications are probably to be found in erotic phenomenology.

Four stages of eroticism were known in the late classical period: Hawwah (Eve), Helen (of Troy), the Virgin Mary, and Sophia.

The series is repeated in Goethe’s Faust: in the figures of Gretchen as the personification of a purely instinctual relationship (Eve); Helen as an anima figure; Mary as the personification of the “heavenly,” i.e., Christian or religious, relationship; and the “eternal feminine” as an expression of the alchemical Sapientia.

As the nomenclature shows, we are dealing with the heterosexual Eros or animafigure in four stages, and consequently with four stages of the Eros cult.

The first stage—Hawwah, Eve, earth—is purely biological; woman is equated with the mother and only represents something to be fertilized.

The second stage is still dominated by the sexual Eros, but on an aesthetic and romantic level where woman has already acquired some value as an individual.

The third stage raises Eros to the heights of religious devotion and thus spiritualizes him: Hawwah has been replaced by spiritual motherhood. Finally, the fourth stage illustrates

something which unexpectedly goes beyond the almost unsurpassable third stage: Sapientia.

How can wisdom transcend the most holy and the most pure?—Presumably only by virtue of the truth that the less sometimes means the more.

This stage represents a spiritualization of Helen and consequently of Eros as such.

That is why Sapientia was regarded as a parallel to the Shulamite in the Song of Songs. Carl Jung, CW 14, Para 361

Still another source might be Honorius of Autun.

In his commentary on Song of Songs 61:1, he says that his “animalis vita” was troubled because the chariot signified the four evangelists.

It was this chariot that the apostles and their followers had driven through the world.

For Christ had said in the gospels: “Except ye repent, ye shall all likewise perish” (Luke 13: 3). And it was to him, Honorius, that the words were addressed: “Return, return, O Shulamite” (Song of Songs 6 : 13). Carl Jung, CW14 Para 267-268

Alchemy, too, has its doctrine of the scintilla.

In the first place it is the fiery centre of the earth, where the four elements “project their seed in ceaseless movement.”

“For all things have their origin in this source, and nothing in the whole world is born save from this source.”

In the centre dwells the Archaeus, “the servant of nature,” whom Paracelsus also calls Vulcan, identifying him with the Adech, the “great man.”

The Archaeus, the creative centre of the earth, is hermaphroditic like the Protanthropos, as is clear from the epilogue to the “Novum lumen” of Sendivogius:

“When a man is illuminated by the light of nature, the mist vanishes from his eyes, and without difficulty he may behold the point of our magnet, which corresponds to both centres of the rays, that is, those of the sun and the earth.”

This cryptic sentence is elucidated by the following example:

When you place a twelve-year-old boy side by side with a girl of the same age, and dressed the same, you cannot distinguish between them.

But take their clothes off and the difference will become apparent.

According to this, the centre consists in a conjunction of male and female.

This is confirmed in a text by Abraham Eleazar, where the arcane substance laments being in the state of nigredo:

Through Cham, the Egyptian, I must pass. . . .

Noah must wash me . . .

in the deepest sea, that my blackness may depart. . . .

I must be fixed to

this black cross, and must be cleansed therefrom with wretchedness and

vinegar, and made white, that . . .

my heart may shine like a carbuncle,

and the old Adam come forth from me again. O! Adam Kadmon, how

beautiful art thou! . . .

Like Kedar I am black henceforth, ah! how long!

O come, my Mesech, and disrobe me, that mine inner beauty may be

revealed. . . .

O Shulamite, afflicted within and without, the watchmen

of the great city will find thee and wound thee, and rob thee of thy

garments . . .

and take away thy veil. Who then will lead me out from

Edom, from thy stout wall? . . .

Yet shall I be blissful again when I am

delivered from the poison wherewith I am accursed, and my inmost seed

and first birth comes forth. . . .

For its father is the sun, and its mother

the moon.

It is clear from this text that the “hidden” thing, the invisible centre, is Adam Kadmon, the Original Man of Jewish gnosis.

It is he who laments in the “prisons” of the darkness, and who is personified by the black Shulamite of the Song of Songs.

He is the product of the conjunction of sun and moon. Carl Jung, CW 14, Para 43-44

**[1]Carl Jung on Instagram**

1. https://www.instagram.com/carljungdepthpsychology/

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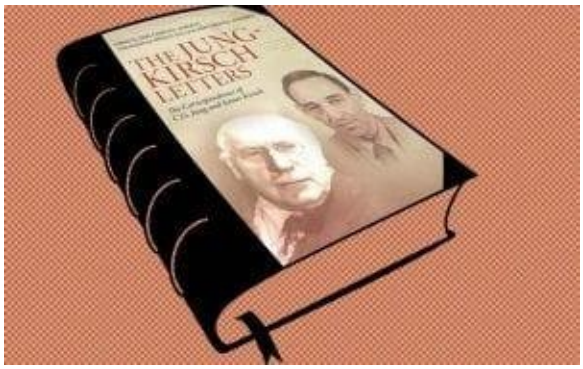
### 1.1.21 James Kirsch: We [Jews] made a vital mistake by rejecting Christ. (2023-08-23 15:35)

# James Kirsch: We [Jews] made a vital mistake by rejecting Christ.




[1]Jung-Kirsch Correspondence

Dr. med. James Kirsch

Hayarkon str. 10128

Tel-Aviv 7 May 1934

Dear Dr. Jung!

For many months I've avoided writing to you in detail.

As much as I enjoyed your letter, and as much as I know that on deeper levels there is no misunderstanding of any sort between us, I also know that on a superficial level I have to be completely detached from you.

All this makes your attitude toward me - especially as I experienced you in Ascona incomprehensible.

It would have been very good if we'd had a discussion at that time.

But perhaps it's even better that we can have it now, after I've had a chance to read several of your publications.

First of all, I have to tell you that in Ascona, as well as here in Palestine, I've heard reports about some of your remarks which did not present you as a friend of the Jews.

At this distance, of course, I was unable to verify what you actually said.

For instance, it appears that you said Jews are not honest in analysis.

Then Mr. Bally appeared in this country, visited with all our colleagues, and stated publicly that you had openly crossed over to Hitler, that you had been received by him, and thus that you are an anti-Semite.

His essay in the Zurcher Zeitung titled "Deutschstammige Psychotherapie" was read by a great many people.

The result was that your books, which had been displayed in many bookstores, disappeared from the shop windows, and your name was placed on the boycott list.

Your detailed reply was not read.

This general feeling against you was, of course, fabulously exploited by the Freudians in an effort to silence you totally, at least here.

Because of these events the entire field of psychotherapy is now in a difficult situation here.

It is a fact that Freud is also being rejected here.

Adler's students have generally not made any headway because of their shallowness.

If you are also silenced, what then?

For instance, Freud had personally proposed a student for the position of lecturer at the Hebrew University in Jerusalem.

During the meeting to discuss the appointment, an essay by the Freudian in question was read, wherein the Sabbath was traced back to sexuality in an obscene way and the lectureship was history.

One of these days a situation may very well arise when we Jews will have to ask for your help for the sake of our soul!

Well, dear Doctor, the rumors about your being anti-Semitic do not appear to be dying down.

In a letter I received from Germany last week someone wrote me that you had expressed on the radio, via German broadcasting stations, your gratitude for and recognition of Hitler’s reforms at the German universities.

If that is a fact, I do not understand you as a Swiss.

Please don’t interpret my letter as being aggressive I am merely attempting to understand you in this respect and hope that you will grant me the privilege of reaching such an understanding.

On the other hand, I don’t feel understood by you in this matter.

You know that I know and love German youth and can only subscribe, on the basis of profound experience, to what you are saying about the German people and also about the youthful Germanic spirit.

But, on the basis of many experiences, I know that the current leaders are abusing the young and misrepresenting their goals.

You would be correct in stating that I am biased, since I belonged to the defeated party.

I don’t know if that is an objection.

Sometimes one sees more clearly from the outside.

What is unbearable and incomprehensible to me is why you should be taking sides in this matter.

And for an important reason:  You’ve always rejected the "making" of things and "organizing."

Why should you say "yes" to this?

In China, an emperor is respected as a good leader when his rule goes unnoticed.

In Germany’s Third Reich one senses the "totality" of the state everywhere.

About the Jews you write: "The Jew ... , as far as one can see, will never create his own form of culture, because all his instincts and talents presuppose a more or less civilized host-people for their development. "

I am dumbfounded to hear an anticipation from you.

But even the premises to this prejudice seem incorrect to me.

What you are writing certainly is true for the Galut Jew.

It seems to me that you received your image of the Jew essentially from Freud, who of course is an excellent example of this Galut psychology.

This Galut psychology was rejected by a few Jews at first, by many today, and in a not too distant future perhaps it will be rejected by all.

Here in Palestine (and Palestine is already the intellectual center) the Jews are living as a people, resident, earth-bound, and self-reliant, not in the middle of another culture.

I wish you could see some of these new types of Jews.

However, all of this ( return to the soil, to the homeland) is only the presupposition for something much more important.

Surely we are an ancient culture.

Certainly, we cannot create entirely new cultural values like the Teutonic people.

Our tensions are differently determined - and comprise equally rich creative possibilities.

In Faulhaber’s words, since Christ, the Jews have been excluded from the revelation.

We made a vital mistake by rejecting Christ.  Christ is the repressed complex of the Jew.

However, just as everything changes in the individual life of a person as soon as a repressed complex enters into consciousness and comes alive,

in the same way things can change collectively - and also creatively with our repressed Christ-complex.

I have a great number of proofs ( dreams and images) to support my view that this Christ-complex is central in the Jew.

On this basis one must understand the peculiar psychology and the peculiar fate of the Jew – and also anti-Semitism.

I believe you’ll be able to confirm my interpretation.

We are dealing with a collective standstill, a repression with all its consequences.

Also we are not nomads, but rather a restless people that has lost its living God, despite all the warnings of the prophets.

We even pronounced the dreadful word about Christ: His blood be on our head and that of our children.

You are not the first, and will not be the last, whose warnings we cast aside.

But I believe that - especially at this moment - your way will lead us back to the Living One and may be of enormous significance for the rebirth of the Jews.

For this reason, it appears to me an irreparable harm if your voice should be silenced here.

I cannot imagine that what you write in your essay "Zur gegenwartigen Lage der Psychotherapie" is everything you have to say about the Jews.

Would it not be useful if you published a detailed essay about the Jews here, too?

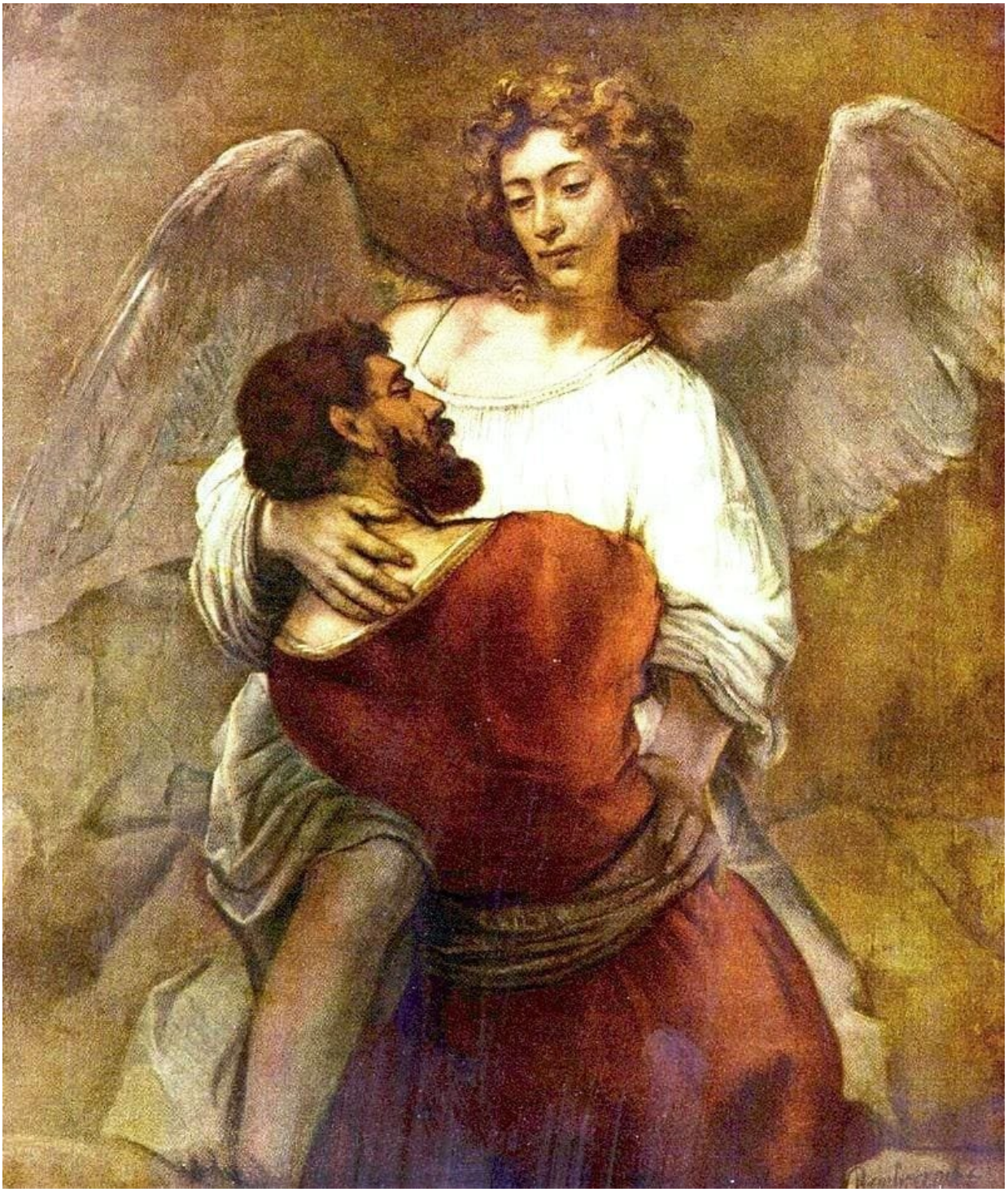
I could arrange for a good Hebrew translation to appear in an excellent publication.

Please excuse this somewhat confused letter, but it was written from my heart.

Could you answer me in detail?

With most cordial greetings,

Ever faithfully yours, JAMES KIRSCH James Kirsch, Jung-Kirsch Letters, Pages 40-43



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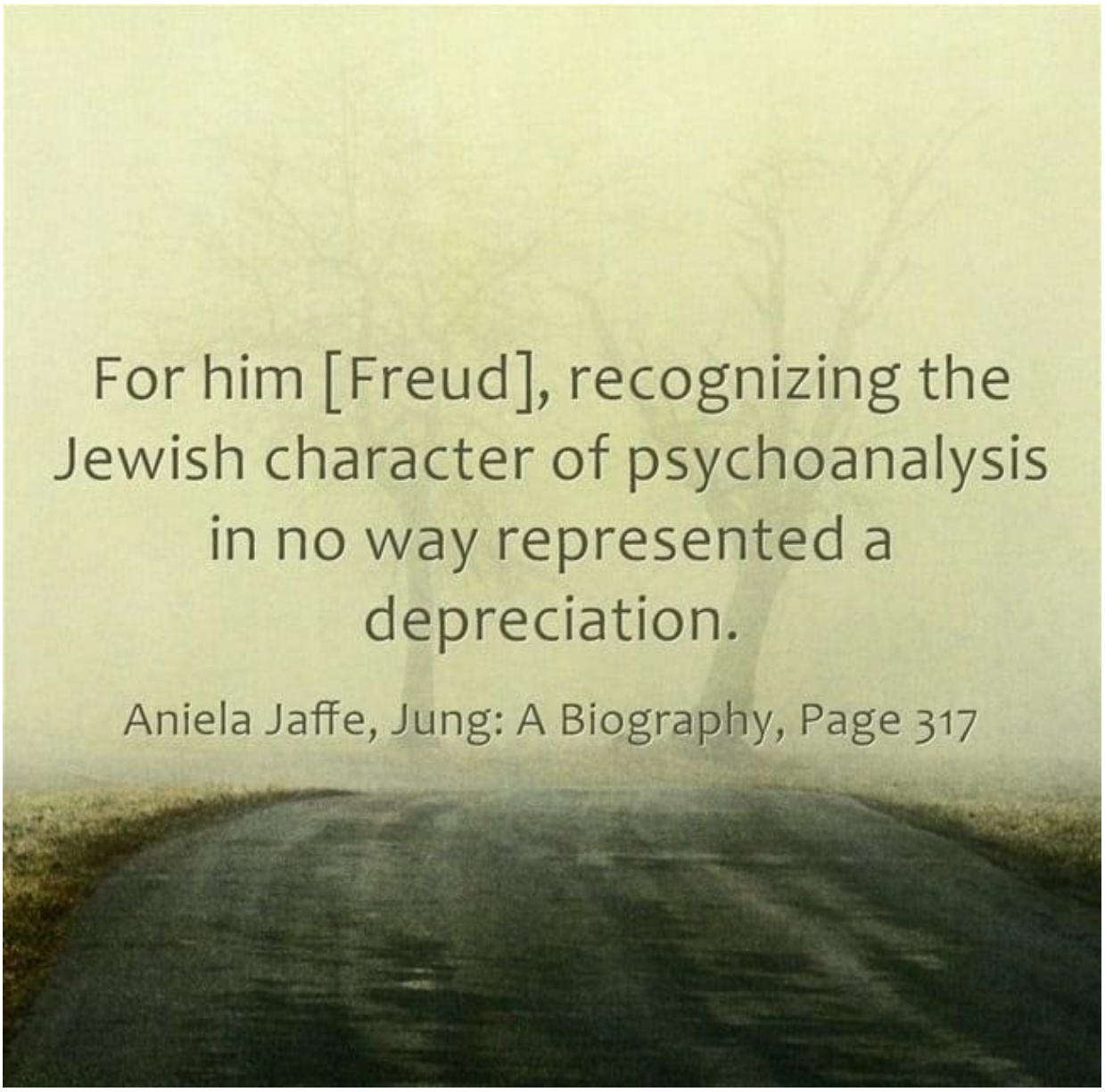
For him [Freud], recognizing the Jewish character of psychoanalysis in no way represented a depreciation.
Aniela Jaffe, Jung: A Biography, Page 317

1jewish

1. https://www.amazon.com/Jung-Kirsch-Letters-Correspondence-James-Kirsch/dp/1138843482/ref=sr_1_1?dchild=1&keywords=jung+kirsch&qid=1596313871&sr=8-1

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### 1.1.22 Carl Jung: Don’t be led astray by the ravings of the animus. (2023-08-24 18:54)

**[1]Carl Jung Depth Psychology Facebook Group**

[2]

[3]Letters of C. G. Jung: Volume I, 1906-1950 (Vol 1)

My dear N., 28 April 1 946

Yes, your trouble has very much to do with the dissolution of the ego.

It is the ego that doubts, hesitates, lingers, has emotions of all sorts, etc.

In your patientia you have your Self.

You have missed nothing and you have failed nowhere, you simply suffer from things that happen to you. No matter how you interpret them.

The ego wants explanation always in order to assert its existence.

Try to live without the ego. Whatever must come to you, will come. Don't worry!

Your mood on dawn ( April 7th ) tells you everything.

Don't allow yourself to be led astray by the ravings of the animus.

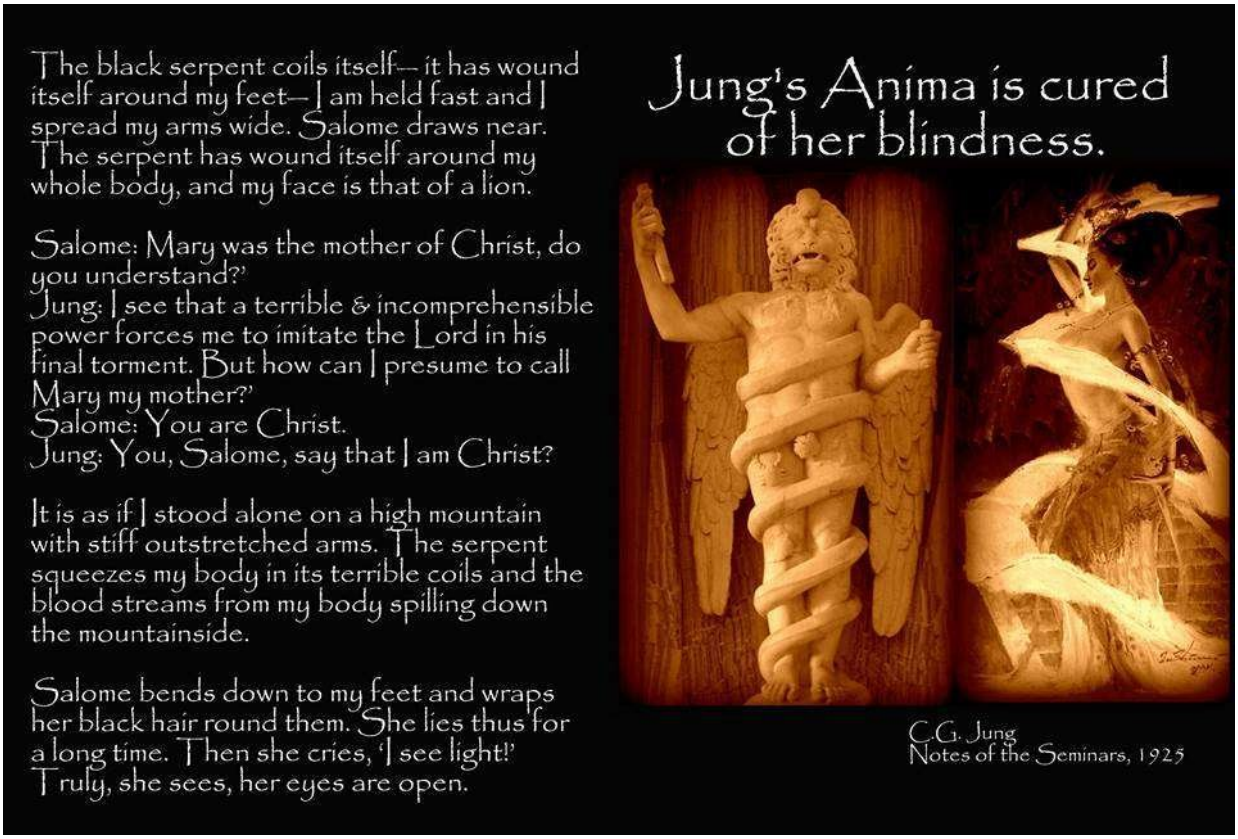
He will try every stunt to get you out of the realization of stillness, which is truly the Self.

Yours cordially,

C .G . Carl Jung, Letters Volume 1, Page 427

And it is very true that if women live alone for a long time without being in touch with men, they generally fall into the hands of the animus. It is very difficult to stand loneliness without getting overwhelmed by the unconscious, and in a woman's case naturally by the animus.
-Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 191

Yes, the myth of Mary, the illegitimate mother made pregnant by the animus.
And animus is spirit, the Holy Ghost; therefore his authority is so overwhelming.
-Zarathustra Seminars, Page 731-733


The black serpent coils itself— it has wound itself around my feet— I am held fast and I spread my arms wide. Salome draws near. The serpent has wound itself around my whole body, and my face is that of a lion.
Salome: Mary was the mother of Christ, do you understand?'
Jung: I see that a terrible & incomprehensible power forces me to imitate the Lord in his final torment. But how can I presume to call Mary my mother?'
Salome: You are Christ.
Jung: You, Salome, say that I am Christ?
It is as if I stood alone on a high mountain with stiff outstretched arms. The serpent squeezes my body in its terrible coils and the blood streams from my body spilling down the mountainside.
Salome bends down to my feet and wraps her black hair round them. She lies thus for a long time. Then she cries, 'I see light!'
Truly, she sees, her eyes are open.
Jung's Anima is cured of her blindness.
C.G. Jung
Notes of the Seminars, 1925

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/08/c7c07-pipe.jpg
3. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=38HRO5GJ2FU2U&dchild=1&keywords=jung+letters+volume+1&qid=1596354046&sprefix=jun

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### 1.1.23 Every real solution is only reached by intense suffering. (2023-08-25 03:30)

**Every real solution is only reached by intense suffering.**

**[1]Carl Jung Depth Psychology Facebook Group**

[2]

[3]Letters of C. G. Jung: Volume I, 1906-1950 (Vol 1)

To P. W. Martin

Dear Mr. Martin, 20 August 1937

I'm indeed very sorry that I have left your letter unanswered, but I was so busy that I could not find the
necessary time to answer your question properly.

It is a very difficult and important question, what you call the technique of dealing with the shadow.

There is, as a matter of fact, no technique at all, inasmuch as technique means that there is a
known and perhaps even prescribable way to deal with a certain difficulty or task.

It is rather a dealing comparable to diplomacy or statesmanship.

There is, for instance, no particular technique that would help us to reconcile two political parties
opposing each other.

It can be a question of good will, or diplomatic cunning or civil war or anything.

If one can speak of a technique at all, it consists solely in an attitude.

First of all one has to accept and to take seriously into account the existence of the shadow.

Secondly, it is necessary to be informed about its qualities and intentions.

Thirdly, long and difficult negotiations will be unavoidable.

Nobody can know what the final outcome of such negotiations will be.

One only knows that through careful collaboration the problem itself becomes changed.

Very often certain apparently impossible intentions of the shadow are mere threats due to an
unwillingness on the part of the ego to enter upon a serious consideration of the shadow.

Such threats diminish usually when one meets them seriously.

Pairs of opposites have a natural tendency to meet on the middle line, but the middle line is never a
compromise thought out by the intellect and forced upon the fighting parties.

It is rather a result of the conflict one has to suffer.

Such conflicts are never solved by a clever trick or by an intelligent invention but by enduring them.

As a matter of fact, you have to heat up such conflicts until they rage in full swing so that the opposites
slowly melt together.

It is a sort of alchemistic procedure rather than a rational choice and decision.

The suffering is an indispensable part of it.

Every real solution is only reached by intense suffering.

The suffering shows the degree in which we are intolerable to ourselves.

"Agree with thine enemy" outside and inside!

That’s the problem!

Such agreement should violate yourself as little as your enemy.

I admit it is not easy to find the right formula, yet if you find it you have made a whole of yourself and
this, I think, is the meaning of human life.

In the meantime you have received my Terry Lectures.

I should be very much obliged if you kindly looked them through, and you are only expected to correct
the worst errors in orthography and style.

But I have to bear it if the general style is somewhat awkward and crude.

In America I’m not expected to write a flawless style.

So please don’t spend too much time on it.

If you just read through them it will be all they need.

I hope so at least!

I’m very grateful to you for your willingness to give me your help.

Sincerely yours,

C.G. Jung  Carl Jung, Letters Vol. I, Pages 233-235

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn:  https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/08/c9ec3-272bp-w-2bmartin.jpg

3. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=38HRO5GJ2FU2U&dchild=1&keywords=jung+letters+volume+1&qid=1596354046&sprefix=jun

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### 1.1.24 My heartfelt condolences on the death of your mother. (2023-08-26 03:30)

# My heartfelt condolences on the death of your mother.

[1]Letters of C. G. Jung: Volume I, 1906-1950 (Vol 1)

To Albert Oeri

Dear friend, 11 December 1920

I have still to express

I heard this sad news only when I got back to Switzerand after a long absence in England.

The mass of work that had piled up in the meantime has prevented me from attending to my correspondence.

I hope all goes well with you, your family and my godchild,1 to whom I send special greetings.

Unfortunately I never go to Basel, but I hope she will come to visit me sometime next summer.

We will then take the big sailing boat to the enchanted island in the Upper Lake,where the wild ducks, plovers, and crested grebes nest in the reeds.

This will be sure to please her.

Cordial greetings,

Jung  Carl Jung, Letters Vol. I, Page 37.

1. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=38HRO5GJ2FU2U&dchild=1&keywords=jung+letters+volume+1&qid=1596354046&sprefix=jun

### 1.1.25 1. The Dream is a natural phenomenon. (2023-08-27 04:59)

# The Dream is a natural phenomenon.

[1]

[2]Letters of C. G. Jung: Volume 2, 1951-1961

To 0. Schrenk

Dear Professor Schrenk, 8 December 1952

I greatly enjoyed your interesting letter.

Naturally your "reaction" made a special impression on me.

It was quite in keeping with the deeper meaning of the dream that you should write to me about it.

The "teacher" shows you the secret of his "daughter."

Perhaps I may draw your attention to a small but, in its consequences, serious technical mistake in your interpretation of the dream. (It plays a greater role in the dream that follows.)

The dream’s extremely negative criticism of your "product" may be connected with this.

The conscious starting-point of the dream is the reading of my book, or rather its affective impact which evokes the image of your one-time teacher.

The dream leads away from me to Prof. Gaub, who is entirely your memory.

Gaub didn’t write Job, also he has no daughter, but he is an ideal teacher.

Contrary to all expectations, the dream has concealed me and replaced me by Gaub.

Why does the dream make such an arrangement?

Why does it say "eagle"instead of Schrenk or Jung?

The dream quite obviously means Gaub and eagle.

It is only we who think it must actually mean Schrenk or Jung.

In this respect your colleague has already corrected you, only to make the same mistake himself of wanting to know better than the dream.

It is as if a doctor found sugar in a patient’s urine and told him, "The sugar really means albumen," and then treated the patient for nephritis on the basis of a mere opinion.

Freud himself made this fundamental mistake.

It is the simplest way of killing the dream’s meaning.

Of course we look round for figures in our world of experience to explain dreams.

But the first thing to be established is that a dream is a natural phenomenon which we cannot interpret with a flick of the wrist, otherwise we are doing alchemy instead of chemistry.

Since the second dream obviously means eagle, and neither you nor I are eagles circling round concentration camps, this interpretation is purely arbitrary.

But what, then, is the eagle?

The eagle is here meant as a threatening factor which has to be "shot down."

It is all-seeing, spying out its prey from above with a telescopic eye which nothing escapes.

Understandably enough, this invigilation is particularly disagreeable to the rationalistic and atheistic Jew as it reminds him of the eyes of Yahweh, which "run to and fro through the whole earth" (mentioned in my Job!) and from which nothing remains hidden.

The eagle "seizes" and "snatches up" (Ganymede and the eagle of Zeus).

Your colleague is reminded that he is still stuck in an intellectualistic concentration camp and feels the liberator as an enemy.

Here we are dealing with an archetype and not with the writer Jung.

The same is true of the teacher and even more so of the daughter.

Here the figure of Sophia insinuates herself, divided into the "Wise Old Man" and his daughter, who stands for the virgin soul.

The two dreams do not point back to the daytime impressions, but forwards into the world of living archetypal figures, which apparently or in fact we have long forgotten but which are always there if only we would think scientifically and not be satisfied with mere opinions.

Please don’t take these remarks as schoolmasterish criticism; I only thought they might help you to understand my apparently very difficult and so often misunderstood psychology.

With best thanks for your stimulating letter,

Yours sincerely,

C.G. Jung  Carl Jung, Letters Vol. II, Pages 98-100.

**[3]Carl Jung on Instagram**

**[4]Carl Jung Depth Psychology Blog**

When we consider the infinite variety of dreams, it is difficult to conceive that there could ever be a method or a technical procedure which would lead to an infallible result

Carl Jung CW 10

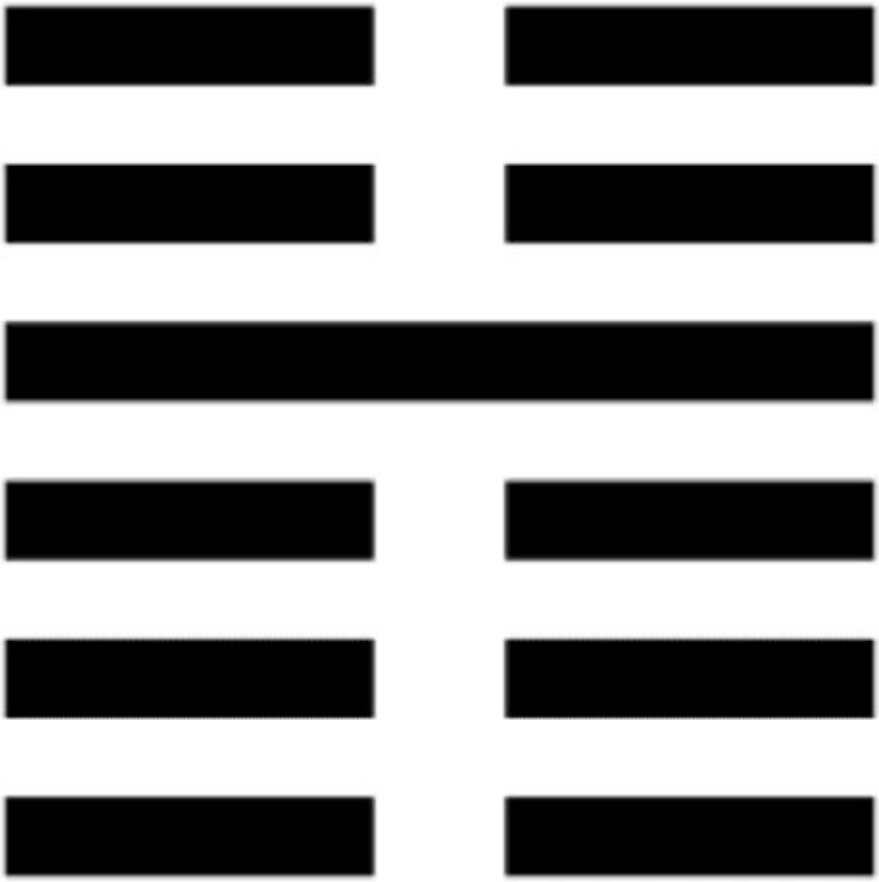
221 Dreams

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/08/ed473-1dream.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=1PFIIEN75BKWD&dchild=1&keywords=jung+letters+volume+2&qid=1596359328&sprefix=jun
3. https://www.instagram.com/carljungdepthpsychology/
4. https://carljungdepthpsychologysite.blog/

### 1.1.26 I Ching 16 place 1 refers to putting in music (2023-08-28 05:09)

**I Ching 16 place 1 refers to putting in music**

[1]



[2]Letters of C. G. Jung: Volume 2, 1951-1961

To Father Victor White

Dear Victor! Bollingen, 7 August 1952

I forgot to tell you that I Ching 16 place 1 refers to "putting in music" the problem of priv. boni, i.e., understanding it as a feeling problem.

You would get a more complete picture if you contemplate such ideas not only from an intellectual but also from a feeling standpoint.

In this case you could feel the "contrapunctum" very clearly.

You were followed by a letter which I have re-addressed to Blackfriars.

Greetings!

Yours cordially,

C.G. Carl Jung, Letters Vol. II, Page 79.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/08/f1292-162bhexagram.png
2. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=1PFIIEN75BKWD&dchild=1&keywords=jung+letters+volume+2&qid=1596359328&sprefix=jun

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### 1.1.27 I didn’t envy you this difficult task. (2023-08-29 05:26)

**I didn’t envy you this difficult task.**

**[1]Carl Jung Depth Psychology Facebook Group**

To Hans Schar

Dear Dr. Schar, 15 August 1952

Hearty thanks for kindly sending me your review of Job.

I didn’t envy you this difficult task.

But you have done it in a very objective way and have also succeeded in introducing one or two things for the fine-eared.

Your idea of my spiritual affinity or at least sympathy with Jakob Burckhardt is amazingly true.

Burckhardt’s pessimistic forebodings were undoubtedly right.

It doesn’t pay not to see the dark side.

I am glad that such a carefully balanced review got into a theological journal.

It may well be the first to have found its way there.

I hear you are coming to visit me sometime in September.

All that month I shall be in Bollingen, where I can receive you at any time if you let me know a few days beforehand.

Meanwhile with kind regards,

Yours sincerely,

C.G. Jung  Carl Jung, Letters Vol. II, Pages 80-81.

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/08/34699-1dark.jpg

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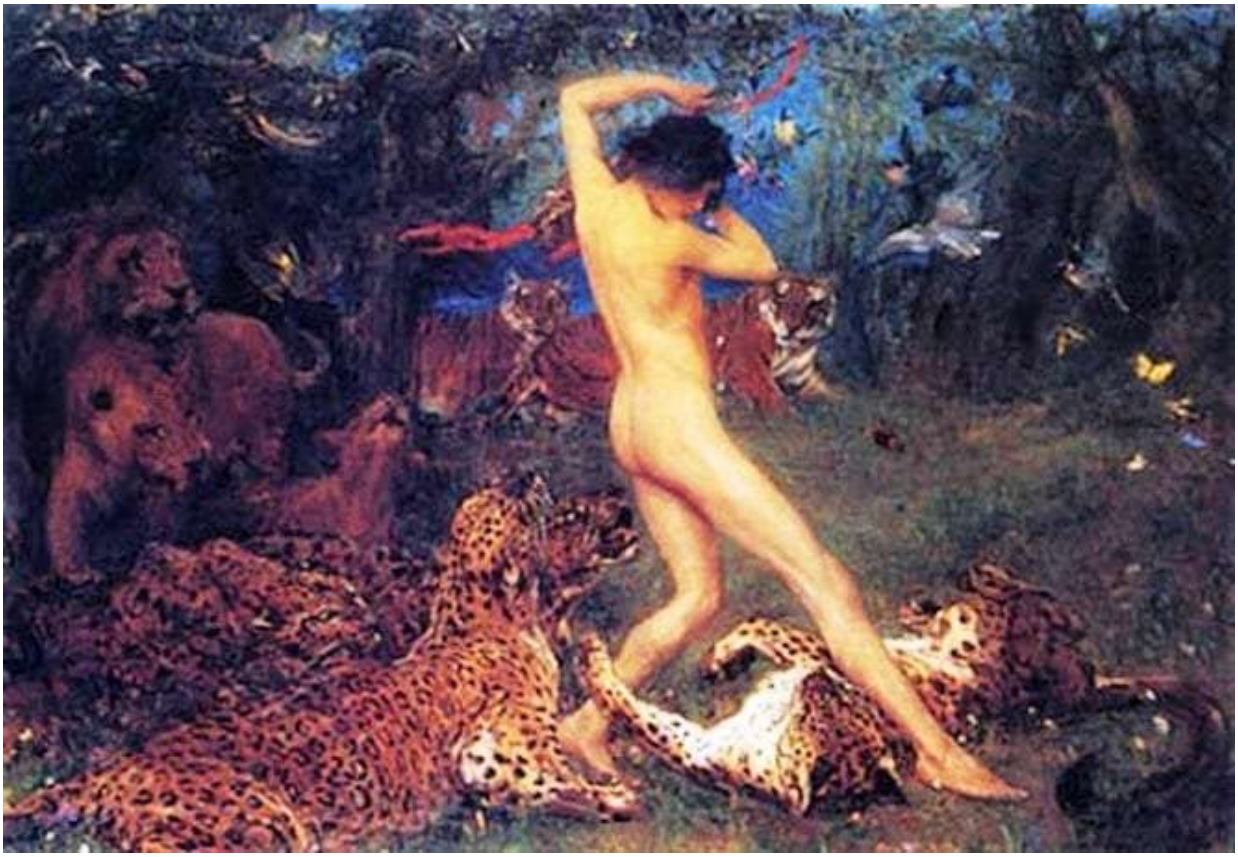
### 1.1.28 Carl Jung on the doctrine of privatio Boni (2023-08-30 05:31)

**Carl Jung on the doctrine of privatio Boni**

**[1]Carl Jung Depth Psychology Group on Facebook**

[2]



To Father Victor White

Dear Victor, 30 June 1952

First of all I should like to know whether the doctrine of privatio boni ranks as a dogma or as a sententia communis.

In the latter case it could be a disputable subject so far as I understand the ways of ecclesiastical thinking.

At all events I have started the discussion on this assumption.

If on the other hand it should be a defined and declared truth, I will not discuss it anymore, but I shall try to understand the
deeper reasons for its existence, as I have already tried at least tentatively.

The crux seems to lie in the contamination of the two incongruous notions of Good and of Being.

If you assume, as I do, that Good is a moral judgment and not substantial in itself, then Evil is its opposite and just as non-substantial as the first.

If however you assume that Good is Being, then Evil can be nothing else than Non-Being.

In my empirical thinking the tertium quid is always the observer, i.e., the one who makes the statement.

Your example of light and darkness is a subjective and relative statement, inasmuch as light is equal to motion and darkness equal to rest, that is, more or less frequency or more or less standstill.

Darkness is certainly a decrease of light, as light is a decrease of darkness.

Thus it amounts to a play of words to say that only Good is, i.e., has substance and Evil not.

Standstill is just as real for an observer as movement.

You could not even have a notion of movement if there were not standstill to compare it with.

Things are quite simple if you could only admit that Good and Evil are judgments, having nothing to do with the incommensurable
concept of Being.

It is true that motion is everything, since all things move, but it is equally true that certain things are less moving for a certain observer than other things.

From this fact you form the notion of standstill, which in itself, as far as we know, does not occur in our empirical world.

Thus you can hold that everything is good, but certain things are less good for a certain observer.

But this argument also depends upon an observer and his statement, which is always subjective.

What you call fixed stars, for instance, may move much faster in reality than our sun, and what you call good may be in other respects
a great evil, that is, for another observer.

The whole question may be a case like that of the earth , around which the sun revolved for the better part of 1900 years.

In recent times only it became an admissible truth that the earth is moving round the sun.

If the privatio boni is merely a doctrine and not a dogma, it can be discussed or is that not so?

St. Thomas is not infallible.

His views about the Assumptio for instance don’t seem to agree with the new dogma.

Whereas Being is obviously a concept of + ,

Non-Being is one of -.

But Evil is as substantial as Good, as the devil and his hell are substantial.

If Evil should be a very small Good, it would nevertheless be good, however little, and not at all bad.

If I am condemned to hell I am still nothing but good, in spite of the fact that I have lost 99 % of goodness because Evil is not.

Is it quite impossible for a theologian to admit the obvious fact of Good and Evil being moral judgments and as such relative to an observer?

There is not the faintest evidence for the identity of Good and Being.

God is certainly Being itself and you call Him the Summum Bonum.

Thus all Being is good, and even Evil is a minute Good, even Satan’s disobedience is still good to a small degree and nothing else.

For that small Good he is in hell.

Why should Good be thrown into hell?

And at which percentage of goodness are you liable to get condemned?

Moreover there is no darkness in God and God is All where in hell is the absence of light then, where the host of fallen angels, where the "evil-doers" (i.e., those having done a little good) and Satan himself?

Why should a little good be against God?

It is still with God, even Satan is.

Whatever he is doing, it is always a little good and nothing else.

That is how the Christian doctrine gets out of its inherent dualism, i.e., Manicheism, by denying the existence of Evil.

You do deny it by calling Evil a decreasing Good.

Absolute Evil is for you a merely neutral condition, in which there is nothing at all, a p. 5v, but inasmuch as Satan exists, he is nothing but good, because Being = Good.

It reminds me of St. Mad’s baptism of the penguins and St. Catherine’s advice: Donnez-leur une arne, mais une petite!

I’m looking forward to seeing you on the 16th or the 17th.

I shall be in Bollingen then.

Cordially yours,

C.G.  Carl Jung, Letters Vol. II, Pages 71-74.

1. https://carljungdepthpsychologysite.blog/2020/06/13/carl-jung-depth-psychology-group-on-facebook/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/08/f5f5e-1nigredo.jpg

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### 1.1.29 1. Are we not Sons of God? (2023-08-31 05:43)

# Are we not Sons of God?

[1]The Red Book

Red Book Illumination 64.

Are we not sons of the Gods?

Why should Gods not be our children?

If my father the God should die, a God child should arise from my maternal heart.

Since I love the God and do not want to leave him.  Only he who loves the God can make him fall, and the
God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth.

My God, I love you as a mother loves the unborn whom she carries in her heart.

Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God.

We need your light, oh child. Since we go in darkness, light up our paths.

May your light shine before us, may your fire warm the coldness of our life.

We do not need your power but life.

What does power avail us?

We do not want to rule. W

e want to live, we want light and warmth, and hence we need yours.

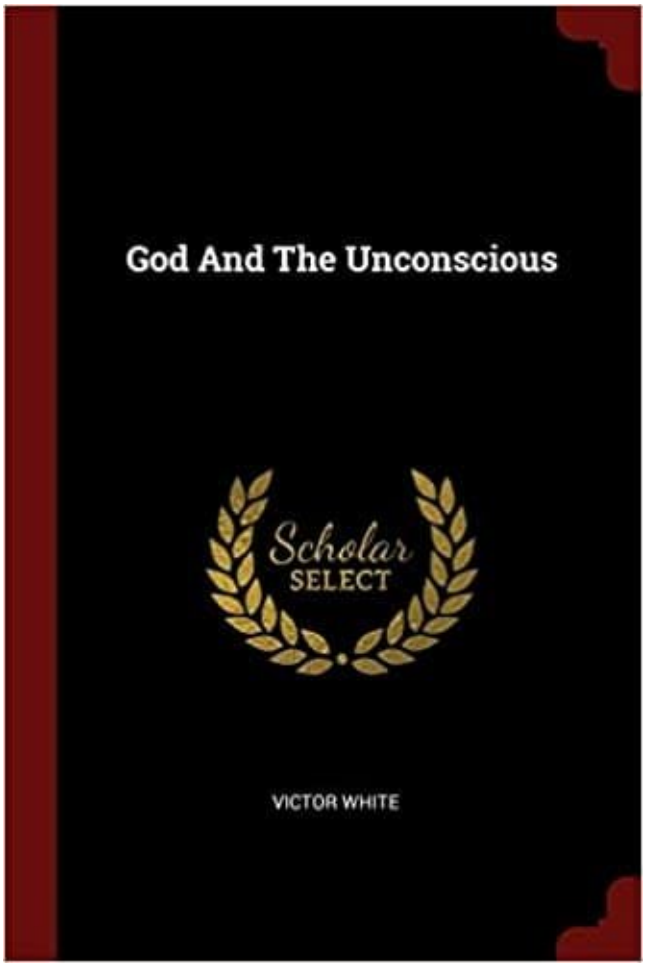
Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth.

A sunless spirit becomes the parasite of the body.

But the God feeds the spirit.  Carl Jung; Red Book, Page 286

BECAUSE NATURE IS THE MANIFESTATION OF GOD, GOD IS ALSO MANIFESTED IN US.
~Carl Jung, Reflections on the Life and Dreams of C.G. Jung, Page 178
https://carljungdepthpsychologysite.blog/

Likeness of God




00000 god

C.G. Jung on Evidence for Archetypal Patterns
"How do you explain [an 8 year old girl] dreaming that God is partitioned into four?
The child certainly never had the slightest possibility of hearing and understanding the name 'Barbelo,' meaning: 'in the four is God.'"
C.G. Jung
"I know who you are and where you have come from. You are from the immortal realm of Barbelo."

9god

**[2]Carl Jung on Instagram**

**[3]Carl Jung Depth Psychology Blog**

1. https://www.amazon.com/Red-Book-Philemon-C-Jung/dp/0393065677/ref=sr_1_1?crid=3J9WNU19I5GRK&dchild=1&keywords=jung+red+book&qid=1596363521&sprefix=jung+red%2Cap
2. https://www.instagram.com/carljungdepthpsychology/
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Edited: December 31, 2023